

T H E
LITERARY AND BIOGRAPHICAL
M A G A Z I N E,
 A N D
B R I T I S H R E V I E W,
 For FEBRUARY, 1793.

MEMOIRS OF LOUIS XVI. LATE KING OF FRANCE.
 WITH AN ELEGANT PORTRAIT.

THIS unfortunate prince, whose fate is now so generally lamented, was grandson of Louis XV. and third son of the dauphin of France, by Maria Josepha, the princess royal of Saxony. Louis was born the 23d of August, 1754. His two elder brothers dying, viz. the Duke of Aguesleau in Sept. 1754, and the Duke of Burgundy in 1761, paved the way for him to succeed to the throne. His father, the dauphin, died at Fontainbleau the 20th of December, 1765, and his mother in 1767. They had both paid the greatest attention to the education of their children, and had strongly instilled into the mind of Louis a profound reverence for the religion of his country. On his father's death he took the title of dauphin of France; and, April 16, 1770, he espoused Marie Antoinette, archduchess of Austria, sister of the late emperors of Germany, Joseph and Leopold. Louis XV, dying in

May, 1774, his grandson succeeded him, and immediately received the usual homage of the princes and princesses of the blood.

Louis was crowned the next year at Rheims. The state of the kingdom at his succession is thus described by an impartial and judicious historian. The king of France levied taxes on his subjects to a greater amount than many mighty princes of Europe united. The clergy raised a fifth of the territorial revenues of the kingdom. The nobles claimed heavy feudal rights from the people, and considered themselves as exempt from contributing to the public charge. Justice was venal. The expences of the court were arbitrary and unbouuded; destructive wars had created an enormous debt. To these circumstances were added tyranny against the persons of the subjects, in *lettres de cachet*, arbitrary imprisonment, &c. &c.

This machine of despotism was
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completed under Louis the XIVth; Louis XV. says the above cited author, found it wound up, and had only to let it run on; but Louis XVI. through succeeding to the same plenitude of power, found his people enlightened by the philosophical writings of many of their countrymen, and consequently not ready to submit so patiently to the yoke.

If any prince could have recovered France from her alarming situation, it was Louis. His heart was good, he felt an attachment to his people, and a repugnance to be a tyrant. He wished for good counsellors to guide him in a reform of abuses: he made choice of Maurepas as his prime minister, but found that instead of a wise man, he had only chosen a veteran courtier.

One of the first steps of Louis was to recall the parliaments, banished by his predecessors. He gave the administration of the finances to the celebrated Turgot, whose fertile genius led him to aggrandize commerce, by the aid of liberty and industry. This great man proceeded rigorously in the work of reformation; but his foes became so numerous, that he was compelled to retire.

While Louis was endeavouring to restore the state of his own country, the circumstances of a neighbouring nation unfortunately led him aside from those paths of peace, in which alone a monarch can relieve the distresses of his subjects.

The king of Great Britain had unfortunately engaged in a contest with his American subjects; the hatred which had long subsisted between the two nations, induced Louis to send help to the revolted subjects of England; at first privately, but soon after the American congress asserted their independence, Louis received their ambassadors openly, became a principal in the war, and by the aid of his arms, detached America from the dominion of England.

Could Louis be supposed to have assisted the Americans from a motive of maintaining their freedom alone, he certainly might be entitled to praise; but there is great reason to conclude he was actuated only by a wish to reduce the power of his rival. The event, however, has been fatal to himself, for by the spirit of liberty which the army caught while serving in America, and by the immense expence occasioned by the war, and the debts thereby incurred, an application to an extraordinary, if not a new power, became necessary; and the calling of the states general of France opened a door to the great events which have followed.

Repeated acts of the king shew his good intentions, and sincere endeavours to do what he thought right; but many other circumstances strongly tend to prove he was unhappily surrounded by evil counsellors.

His discourse at the opening of the states, proclaimed his affection for his people; but his surrounding the hall of the national assembly with troops, shewed the avowed intention of the ministry to overawe their deliberations. He used his influence with the clergy and nobles to induce them to coalesce with the commons, and prevent the terrible consequences of an open rupture; but permitted his ministers to direct an attack on the people who rose in support of the convention.

On the 4th of February, 1790, the assembly having made a considerable progress in the new constitution, the king repaired to their hall, and there solemnly engaged to *love, maintain, and defend, the constitution*; the known integrity of the monarch, compel one to say he undoubtedly intended to fulfil his engagements. He again renewed his oath on the 14th of July, being the first anniversary of the revolution, and in April, 1791, notified to foreign powers his having taken that oath. Yet, on the 21st of June following,

owing, the powerful influence of his ill advisers appeared, by the private and precipitate departure of the king and queen; the king leaving behind him a paper, protesting against all that he had acceded and sworn to. His being stopped and brought back, are incidents well known. Louis finding further evasion would be of no avail, on the 13th of September, by letter to the national assembly, accepted the whole of the new constitution, and the next day came to the said assembly, and again swore to support and defend it.

Louis was now deprived, it is true, of many of the powers possessed by his ancestors, but he still retained great prerogatives, and an income fixed on him for the expences of his household, far exceeding what is allowed to the king of Great Britain for the whole charge of his civil list.

Meantime the family of the monarch were exerting themselves in every part of Europe to raise enemies to the French nation. Monsieur and Count d'Artois, assisted by the well known Calonne, formed a plan to recover the lost power of the monarch by force of arms. How far the king was privy to, or concerned in these intrigues, has not yet clearly appeared; but his employing his income to secure an influence in the constituent and second assemblies, is too well established to be doubted.

The preparations made for the combined powers to enter France, and the undue influence which the king appeared to have gained in the national assembly, roused the spirit of the republican party in France, and the second revolution of the 10th of August was the consequence, which threw Louis down from the throne, and brought on his unhappy execution.

Since that day the violent party in France have never ceased to pursue him with rancour. His conduct, in some respects, has certainly aided their machinations, but the behaviour

of the powers of Europe has been of infinite more prejudice to him. His subsequent trial, and his conduct therein, has served to raise his character in the opinions of mankind, and to sink that of his opponents. But notwithstanding the conduct of the majority of the national convention justly deserves reproach, the spirited exertions of the minority demand our highest eulogium. Three hundred men, threatened with the poignards of assassins, nobly standing forth to save a man, whose conduct they could not approve, shew evidently that France still possesses men of virtue, justice, and magnanimity.

The convention having determined to try Louis; in the evening session of the 10th of December, 1792, Lindes, chairman of the committee appointed to draw up the act setting forth the charges against him, presented, by way of a preliminary report, an historical recital of his conduct since the commencement of the revolution. The act of accusation itself, however, not being ready, the assembly adjourned till the next morning, at eight o'clock. The morning of the next day was consecrated to the discussion of this act, and the manner in which the questions were to be asked; it was resolved, that no series of particular questions should be put, but that the act of accusation should be divided into as many articles as it exhibited charges, to each of which the accused should be obliged to answer. Previous to the entrance of Louis into the convention, the president addressed the members of it in the following terms. "Representatives, you are now going to exercise the right of natural justice. You are responsible to all the citizens of the republic for your conduct on this occasion. Europe observes you; history will collect your thoughts and actions; an incorruptible posterity will judge with inflexible severity: act therefore consistent with the new func-

tions you are about to fill; let silence prevail, and let the dignity of your sessions evince the majesty of the French people. It is about to give, by your organ, an awful lesson to kings, and an example for the enfranchisement of nations."

He then addressed himself to the tribunes. "The national convention (says he) confide in your absolute devotion to your country, and in your respect for the representation of the people. Remember the awful silence which prevailed on the return of Louis from Varennes." Louis afterwards entered the bar, followed by the mayor, two municipal officers, and generals Santerre and Wittenkof; the guard remained without. A profound silence reigned on the occasion, when the president addressed himself to Louis as follows:

"Louis, the French nation accuses you; the national assembly decreed, on the 3d of December, that you should be judged by it; on the 6th of December it decreed you should be brought to this bar. The act will now be read which enumerates the charges exhibited against you.—You may be seated."

Louis having seated himself, one of the secretaries read the whole of the act, the president repeating each article, calling on Louis each time to answer the different charges it contained. He then continued as follows:

"Louis, the French people accuse you of having committed a number of crimes, to establish your tyranny on the ruins of their liberty. On the 20th of June, 1789, you made an attempt on the sovereignty of the people, by suspending the assembly of its representatives, and violently expelling them from the place of their sessions. On the 23d of June you attempted to force laws on the nation; you surrounded its representatives with troops; you presented them with two royal declarations subversive of

all liberty, and ordered them to separate. We have your declarations, and the verbal process of the assembly, as proofs.—What have you to say for yourself?"

Louis. There existed then no laws to restrain my actions in that respect.

The president then went on, repeating every article of the charges one by one, and Louis replying to each, no person speaking during the whole time except the president and Louis. When the president had finished, he addressed himself to the convention, and informed them that the questions were all put, and then asked Louis if he had any thing to add. Louis replied, he wished for a copy of the charges and the pieces annexed to them, and the liberty to chuse a counsel for his defence. The president, after reading several letters, &c. which had passed between Louis and Laporte, St. Foix, and others, and hearing Louis's answers, defired the latter to retire into the hall of conference, and the assembly would take his request into consideration. Louis accordingly retired. A long debate immediately ensued, at the conclusion of which the substance of the request of Louis on these points was decreed almost unanimously.

On the next day, the commissioners, who had been sent to the temple, returned with an account of their mission. They informed the convention, that they had waited upon Louis Capet, and informed him of the decree of the day before, allowing him to chuse a counsel, and that he had fixed on Target, and, if he was unable to act, on Tronchet, though he thought according to law he was at liberty to have two.

The convention decreed, that Target and Tronchet should be acquainted with this; that they should be permitted to visit and confer with Louis at the temple; and that

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the four municipal officers of the temple should supply him with pens, ink, and paper.

Target announced that the bad state of his health prevented him from undertaking the defence of Louis; and also that Lamoignon-Malesherbes and Sourdat offered themselves in his stead. The three letters were ordered to be carried to Louis, and it was decreed that a collated copy of the different pieces relative to his trial should be given him.

In the session of the 14th the commissioners sent to the temple returned, and informed the convention, that they had acquainted Louis Capet with the refusal of Target to act as his counsel, and with his reason for the refusal, and the offers of Malesherbes, Huet, and Guillaume to act in his stead. Louis replied, that he was sensible of the offers of the citizens who stood up in his defence, and that he accepted of Malesherbes, with whom, if Tronchet could not assist him, he would consult respecting the choice of another. The commissioners informed Lamoignon-Malesherbes of this choice, who declared he would do his utmost endeavours to answer the good opinion Louis entertained of him.

The convention decreed, that Malesherbes should have free communication with Louis.

Commissioners were appointed to carry and lay before him, the original of the different pieces which were not shewn him on his first appearance in the assembly. It was also decreed, that he should be definitely heard on the 26th of December.

On the 17th the counsel of Louis wrote to the convention, stating, that it would be impossible for them to prepare his defence in the time prescribed; they requested, therefore, a longer period, or that they would allow Louis the citizen de Seze, whom he had chosen, as his third counsel. The convention,

without any debate, agreed to allow Louis a third counsel; especially as M. Tronchet observed, that his great age would not permit him to give that application to business which the shortness of the time would require.

In the sessions of the 26th, the counsel were heard, and after they had finished his defence, Louis rose, and, addressing himself to the convention, told them, that he would not trouble them with a recapitulation of his defence, but would only, as it was probably the last time he should ever address them, declare, that what his defenders had advanced was strictly the truth, and that he was greatly hurt at finding himself accused of shedding the blood of the people, when he was ever ready to lay down his life to secure their happiness.

After he had withdrawn, a most vehement tumult ensued in the convention respecting him; many members insisted that sentence of death should be passed on him immediately; others wished the decision to be left to the primary assemblies. The different parties proceeded to such lengths that blows passed, and the president was insulted. After some time, however, order was restored, and the adjournment decreed.

The national assembly having almost unanimously voted Louis guilty, on Wednesday, the 16th of January, the *appel nominal* commenced in the national convention of France, on the question of the punishment to be inflicted on Louis Capet, and lasted for twenty-four hours, most of the members prefacing their opinions with their reasons.

In the session of Thursday the 17th of January, 1793, in the evening, the president announced the result of the *appel nominal*, which was as follows: out of 721 votes, 366 were for death, 319 for imprisonment during the war, two for perpetual imprisonment, eight for a suspension of the execution of the sentence

sentence of death till after the expulsion of the family of the Bourbons; 23 were for putting him to death, if the French territory was invaded by any foreign power; and one was for death, but commutation of punishment. The president in consequence declared, "that the national convention pronounced sentence of death against Louis Capet."

The counsel of Louis then appeared at the bar, and read a letter, by which he charges them to demand in his name an appeal to the people. They in consequence requested a suspension of the execution of the sentence, and the report of the decree issued at the beginning of the sessions, by which the convention had passed to the order of the day on the proposition of requiring for that purpose two thirds of the votes. The convention rejected the demand of an appeal to the people; passed on to the order of the day on the request respecting the necessity of the voices of two thirds of the people; and adjourned till the next day all the questions respecting the sentence of Louis. Previous to the passing of the sentence, the president announced, on the part of the foreign minister, a letter from the Spanish minister relative to that sentence; the convention, however, unanimously refused to hear it.

The 18th a fresh appel nominal commenced, touching the sentence of death passed on Louis Capet, in order to discover whether any mistake had been made in the collection of the votes. Vergniaux, Gaudet, Genonne, and many other members, who had announced a wish that the assembly should examine the question respecting the suspension of the execution of the sentence, declared, that they had not actually voted for that suspension, and desired to be included amongst those who voted purely and simply for death. Others, who had more expressly voted for the suspension, persisted in declaring their indivisible opinion. The question relative to the suspension of the

execution of the sentence was adjourned till the next day.

The 19th the convention proceeded to the appel nominal on the question, whether the execution of the sentence passed on Louis Capet should be delayed? at the close of which the president declared the following to be the result: out of 748 members, 17 were absent on commission, 21 from sickness, 8 without any assigned reason, 12 did not vote, 310 were for delaying the execution of the sentence, and 348 for putting it into execution.

The convention then ordered their decree to be immediately notified to the executive council, with orders to give an account the next day, at eleven o'clock, of the measures taken to put it in execution within twenty-four hours.

The letter above mentioned was read at the bar by his counsel Seze, was written in his own hand, and expressed in the following terms:

"I owe it to my honour, and my family, not to subscribe to a judgment that accuses me of a crime with which I cannot reproach myself: in consequence I declare that I appeal to the people from the decision of their representatives, and I request the national convention to decree that mention shall be made thereof in the *Procès-verbal*. LOUIS."

M. de Seze then made an energetic appeal to the convention, in the name of himself and his colleagues, to consider with what a small majority the punishment of death was pronounced against Louis, and conjured them not to afflict France by so terrible a judgment. He concluded by invoking eternal justice and humanity to determine the convention to refer their judgment to the people.

M. Maleherbes desired till the next day to make such reflections as rushed upon his imagination.

M. Tronchet declared it extraordinary, that, whilst most of the voters quoted the penal code to

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justify their judgment, they forgot that the law requires two thirds of the voices for the decision.

Notwithstanding these observations of the king's counsel, the previous question being called, the appeal to the people and the observations of the king's counsel were rejected, and it was decreed that the convention should only examine whether the interest of the nation required an arrest of judgment upon the execution of the sentence pronounced against Louis.

On the morning of his execution he left the temple agreeable to the instructions from the provisional council, at eight o'clock. He had on a brown great coat, white waist-coat, black breeches and stockings. His hair was dressed. He was conducted from the temple to the place de la Revolution, (ci-devant Louis Quinze), which had been appointed for the execution, in the mayor's carriage. His confessor and two gendarmerie were in the same coach: the greatest silence was preserved during the procession.

Arrived at the square, Louis XVI. the ci-devant monarch, firmly ascended the scaffold, amidst the noise of drums and trumpets. He made a sign that he had something to say; the beating of the drums and the clamour of the trumpets instantly ceased, some officer however exclaimed, "no harangue," and the drums again began to beat, the trumpets to sound. Notwithstanding the clamour, these words were distinctly heard—"I recommend my soul to God—I pardon my enemies—I die innocent."

After the punishment, "*Vive la Nation!*" resounded on all sides, and all the hats of the spectators were hurled in the air.

Louis made a will, in which he asked pardon of God, for having sanctioned the decree upon the Civil constitution of the clergy, although this sanction was extorted by violence; and was contrary to his solemn protest. In this testa-

ment, he acknowledges his having freely accepted all the other parts of the constitution; and having neglected nothing to remove from his dominions the scourge of war, and prevent the invasion of the Prussians.

In a previous decree made by the national convention, the place for putting their sentence into execution was to have been the Caroussel, fronting the Palace of the Tuilleries. This was changed by the ministers, to whom all the arrangements were confided, to the place de la Revolution, heretofore the place Louis XV. The guillotine, or fatal instrument of execution, was placed upon a scaffold, between the Champs Elyées and the pedestal, which was formerly ornamented with the magnificent equestrian statue of Louis XV. his grandfather. The place of execution was surrounded by regular troops, and none of the people were suffered to approach the scaffold. During the exhibition of this awful scene, alt Paris was in silent consternation.

Such was the end of Louis XVI. a man who in any station but a monarch would have been an ornament to human nature. Happy will it be if the tyrants of the continent take advice from his unhappy end, and endeavour to ameliorate the condition of their people.

The following is a full and accurate Statement of the Will of Louis XVI.

"In the name of the Holy Trinity, the Father, the Son, and the Holy Ghost, this 25th day of December, 1792.

"Louis XVI. by name, King of France, being for more than four months shut up in the tower of the temple at Paris, by those who were formerly my subjects, and being deprived of all communication with my family from the 1st instant; moreover, involved in a process, the issue of which, from the nature of human passions, it is impossible to foresee, and for which there

there is no pretence nor justification in an existing law; having only God as witness to my thoughts, and to whom I can address myself;

"I hereby declare in his presence, my last wishes and sentiments,

"I leave my soul to God, my Creator. I entreat him in mercy to receive it, and not to judge it according to its deserts, but according to those of our Lord Jesus Christ, who offered himself up a sacrifice to God, his father, for us men, however hardened we might be; and I confess myself to be among the first.

"I die in union with our holy mother, the catholic, apostolic, and Roman church, which holds its powers in uninterrupted succession from St. Peter, to whom Jesus Christ entrusted them; and I confess every thing contained in the symbol and commandments of God and the church, the sacraments and mysteries, as now and ever taught by the catholic church. I have never pretended to set myself up judge upon the different modes of interpreting the dogmas which agitate the church of Jesus Christ; but I have always supported, and shall always support, should God grant me life, the decisions which the ecclesiastical superiors, united with the holy catholic church, have given or may give conformably to the discipline of the church as followed since Jesus Christ. I pity with all my heart our brethren who may be in error; but I presume not to judge them, nor do I love them less in Jesus Christ, agreeable to the instructions of christian charity. I pray God to pardon all my sins which I have endeavoured scrupulously to recollect; and I detest and humiliate myself in his presence. Deprived of the assistance of a catholic priest, I entreat of God to receive the confession which I have made to him, and particularly my profound repentance of having signed my name, although strongly against my will, to instruments which may be contrary to the

faith and discipline of the catholic church, to which I have in my heart continued sincerely attached. I pray God to receive my firm resolution, should he grant me life, to avail myself, as soon as I can, of the ministry of a catholic priest, to confess all my sins, and to receive the sacrament of repentance.

"I entreat all those whom I may have inadvertently offended (for I know not of any wilful offence which I have committed against any one) or to those to whom I may have set a bad and improper example, to pardon me the evil which they conceive I may have done them.

"I entreat all those who have charity, to unite their prayers with mine to obtain pardon of God for my sins.

"I forgive from my heart, all those who became my enemies without cause, and I entreat God to pardon them, as well as those who, from false or misguided zeal, have done me much injury.

"I recommend to God, my wife, my children, my sister, my aunts, my brothers, and all those who are connected with me by the ties of blood or otherwise. I moreover particularly implore God to cast an eye of mercy upon my wife, my children, and my sister, who have so long suffered with me, to support them with his grace, should I be destroyed, and as long as they remain in this perishable world.

"I recommend my children to my wife. Her maternal tenderness in their behalf I never doubted; but I particularly desire her to make them good christians and honest; not to suffer them to regard the grandeur of this world, should they be condemned to experience them; only as dangerous and perishable possessions, and to turn their regard towards the solid glory, and of eternal duration. I entreat my sister to have the goodness to continue her kindness to my children, and to fulfil the duties of their

their mother, should she be taken from them.

" I entreat my wife to forgive me all the evils she may suffer on my account, and the reasons of dissatisfaction I may have occasioned her during the course of our union, as she may be sure that I retain no reproachful sentiments against her.

" I recommend strongly to my children, after what they owe to God, who ought in all things to preside, to remain always united amongst each other; to be submissive and obedient to their mother, and gratefully sensible of all the care and trouble she has had on their account, and that they will do so in remembrance of me.

" I recommend to my son, should he ever have the misfortune to be king, to consider that he ought to sacrifice every thing to the happiness of his fellow citizens; that he ought to forget all animosities and resentments, and particularly those which relate to the misfortunes and disappointments which I experience; that he cannot procure the happiness of his people, but by reigning according to the laws, yet at the same time that a king cannot make himself respected, nor effect the good purposes of his heart, but in proportion as he possesses the necessary authority; he is otherwise confined in his operations, and being no longer respected, he is more detrimental than useful.

" I recommend to the care of my son, all those persons who were attached to me, as far as his circumstances permit; and to consider this as a sacred debt contracted by me towards the children or relations of those who have perished in my behalf, and those also who are rendered miserable on my account. I know that there are several persons who were attached to me that have not conducted themselves as they ought, and who have even been ungrateful, but I pardon them (in the moments of disorder, the imagina-

tion is heated, and we are sometimes not masters of ourselves). I request my son would only consider their distresses.

" I wish it were in my power to prove here my grateful acknowledgments to those who have testified towards me a sincere and disinterested attachment. If on one hand I have been deeply afflicted, at the ingratitude and disloyalty of those whom I have constantly distinguished by favours; I have, on the other hand, had the consolation to experience the attachment and voluntary interest of many in my favour. I entreat these to accept my warmest acknowledgments.

" In the present state of affairs, I should be fearful of involving my friends in embarrassments, were I to speak more explicitly; but I most earnestly enjoin my son to embrace every opportunity of finding them out.

" I should think I did violence to the sentiments of the nation if I did not openly recommend to my son, Messrs. De Chamilly and Hue, whose sincere attachment to me induced them to shut themselves up with me in this abode of sadness, and who expected to fall miserable victims to their attachment. I also recommend Cleri, for those attentions which I have had every reason to applaud, since he has been with me. As he has continued with me to the last, I entreat the gentlemen of the commons to give him my cloaths, books, watch, my purse, and other little articles, which were deposited with the counsel of the commons.

" I pardon also most heartily those who guarded me, the ill usage and restraint which they thought it their duty to adopt towards me. I have found some tender and compassionate friends; may they enjoy in their hearts that tranquillity which their mode of thinking always bestows.

" I request Messrs. De Maleherbes,

sherbes, Tronchet, and De Seze, to receive my utmost acknowledgments and expressions of gratitude, for the care and anxieties they have sustained on my account.

"I conclude by declaring before God, and at the eve of appearing before him, that I reproach no one

with the crimes they have committed against me.

"Given at the tower of the Temple, the 25th of December, 1792.

(Signed) Louis.

"And written by Beaudrais, municipal officer."

BIOGRAPHIANA;

OR, ANECDOTES OF ILLUSTRIOS PERSONS.

NUMBER XI.

Marshal CATENAT.

THIS honourable man appears, like Aristides, to have merited the title of the *Just*. The author of his life says, "that he quitted the profession of the law for that of the army, on having lost a cause for his client, which he thought in justice he should have carried." He adds too, that when this great general commanded at Casal, in Italy, he wished that his garrison should adopt the manners and customs of the country, and went himself, followed by all his officers, to ask leave of the bishop of Casal to eat flesh in Lent, an example of submission to the church, which edified the Mont-Ferrains. This, and many other proofs of his wisdom, caused pope Innocent XI. to say, that he was a man of singular prudence.

Duc de MONTHAUSIER.

When Louis XIV. asked this illustrious governor of his son, why he was always reading, and what good it could do him? "Sire," replied he, "reading does as much good to my mind, as the partridges (you occasionally do me the honour to send to me) do to my cheeks." The king, who was extremely illiterate, perhaps hardly understood the allusion.

When Louis XIV. had pensioned Boileau the satirist, the duke said, "I fancy our sovereign will next give a pension to a highwayman." This excellent man, though he was

a general officer, and the original of Moliere's *Misanthrope*, could never be prevailed upon to attend a court-martial.

GASSENDI,

Appears to have been one of the most tranquil and quiet philosophers the world has ever seen. The *precis* of his moral philosophy, according to his biographer, was—

1. *Connoître Dieu & le craindre.*—To know God, and to fear him.

2. *Ne pas craindre la mort, & s'y soumettre.*—Not to fear death, and submit ourselves to it.

3. *Ne trop espérer, ne trop désespérer.*—Neither to hope too much, or to despair.

4. *Ne remettre point à l'avenir ce dont on peut jouir actuellement.*—Not to defer to the future what may be enjoyed at present.

5. *Ne désirer que ce qu'est nécessaire.*—To desire only what is necessary.

6. *De moderer ses passions par l'étude de la sageſſe.*—To moderate one's passions by the study of wisdom.

This great man was so far removed from attacking the religion of his country, as some persons have imagined, that he is said to have been taken ill of his last sickness in consequence of his fasting too rigidly in Lent. The physicians, however, who attended him, bled him without measure, as the custom then was in France, and completely exhausted a body that had been nearly worn out by study and mental fatigue. His life of Peirescius, his friend

friend and patron, is a very interesting piece of biography. M. Comburat published, in 1770, a very curious account of the life and philosophy of Gassendi. His natural philosophy was that of Epicurus and Democritus; his moral, that of the Gospel and of the sages of antiquity. M. Henry Stephens printed Gassendi's works in six volumes folio, which consist of his astronomical, as well as of his philosophical and moral pieces. M. de Montmer, with whom he lived, was at the expence of the publication. In one of his writings, Gassendi threatened to attack the whole of Aristides's philosophy.

LOUIS XIV.

Not only gave pensions to men of learning and science who were his own subjects, but to foreigners, who merited that appellation. His whole expences for this article, are not computed at more money than has been since given in some countries as a pension to a rascally secretary of state, or as a sinecure to a greedy peer. Colbert, by his order, wrote the following letter to the famous Isaac Vossius, which was nearly a copy of the letter sent to other foreigners of learning upon the same occasion.

Paris, 21 Juin, 1663.

Monsieur,

Quoique le Roi ne soit pas votre Souverain. Il veut néanmoins être votre Bienfaiteur, & n'a commandé de vous envoyer cette lettre de change c'y jointe, comme une marque de son estime, & un gage de sa protection. Chacun sait que vous suivez dignement l'exemple du fameux Vossius votre pere, & qu'ayant recu de lui un nom qu'il a rendu illustre par ses écrits, vous en conserverez la gloire par les votres.

Ces choses étant connues de sa majesté elle se porte avec plaisir à gratifier votre merite & j'ai d'autant plus de joie, qu'elle m'a donnée ordre de vous le faire scavoir, que je puis me servir de cette occasion

pour vous assurer que je suis, Monsieur, votre très humble & très affectionné serviteur,

COLBERT.

Sir, *Paris, 21 June, 1663.* Although the king is not your sovereign, he wishes nevertheless to be your benefactor, and has commanded me to send you the inclosed bill of exchange as a mark of his esteem, and an assurance of his protection. It is well known that you worthily follow the example of the celebrated Vossius your father; and that having received from him a name which he has rendered illustrious by his writings, you will perpetuate the glory of it by yours.

These things being known to his majesty, he feels a pleasure in rewarding your merit; and I have the greater joy in receiving his orders to inform you thereof, and to make use of this opportunity to assure you that I am, &c.

Some one published in French a few years ago a small volume in 12mo. entitled, "Anecdotes d'Accueil fait aux savants de son temps par Louis XIV," It must be curious, and must contain some very interesting literary anecdotes. On an urn that contained the bowels of Louis XIV. some one wrote—

C'y git sans entrailles

Comme il étoit à Versailles,

What little change by death in some is made,
Here the great Louis bowelleſſ is laid;
Such as he play'd the tyrant's lofty part
At proud Verſailles, and liv'd without a heart,

Louis had so little notion of the separate interests of the monarch and the state, that when some one was haranguing him, and mentioned *votre majesté & l'état*—“*Etat*,” replied Louis, “*c'est moi.*”

Louis would never own how much the buildings and gardens at Versailles cost him; when they were finished, he burned the accounts. He would have been highly displeased had he known that in spite of all he built, and in

spite of his piqueing himself upon being a very great builder, Vespasian's amphitheatre (the Coliseum) at Rome, according to a very ingenuous English antiquary (residing at present in that city) contains more cubit feet of masonry than all the different buildings erected by Louis XIV. during his long life and reign, taken together. Louis XIV. was born with two teeth, and is supposed to have very much hurt the breasts of the nurse that attended him; emblematical indeed this appears to be, of the mischiefs he was to occasion afterwards to Europe, and to his subjects.

Duke of ORLEANS (Regent).

"Humain, complaisant, genereux, courageux, (says Duclos, very well of him) il auroit eu des vertus si l'on en avoit sans principes."—"Humane, compassionate, generous, courageous; he would have had virtue, if it could exist without principles." He observes of him, with respect to his freedom of thinking on religious subjects, "Son enmitié étoit une sorte de superstition."—"His enmity was a kind of superstition." He was always so very anxious to display it, "Ces excès en ces petitesses," adds he, "deceloient une homme qui n'est non moins que ferme dans ses sentiments & qui vient s'étourdir sur ce que le gene. En cherchant à douter de la divinité il courroit à les devins & les devinesses, & mentroit toute la curiosité credule d'une Femelette." "A godless regent trembles at a star," says Mr. Pope of him. His mother used to say of him, that at his birth all the fairies were invited except one. When the rest had bestowed upon him their different talents and qualifications, she, out of malignity, said, she would prevent their efficacy by rendering him incapable of making use of them.

BOILEAU,

Always said, that he made the last line of his couplet before the

first, and that it was the secret of giving strength and nerve to verses. "Racine," said he one day, "writes too easily. He will become an excellent poet, when I have taught him rimer difficilement."

Menage (the great scholar) called one day upon Boileau, (who appeared to be employed in writing something) and made an apology for his intrusion and interruption. "Sir," said Boileau, very politely, and very sensibly, "one man of letters can never interrupt another man of letters." Boileau was a great enemy to the Marotic style of writing, as it was called, or the poppery that prevailed in his time, (as it has too much prevailed in ours) of making use of old and of obsolete words in poetry. "Pourquoi," said he, "emprunter une autre langue que celle de son siècle? Est ce que celle là ne suffit point pour tout ce qu'on vent dire?"—"Why," said he, "borrow another language than that of our own times? Will not that suffice to tell all that any man can wish to say?"

La FONTAINE.

Amongst the whole human race, there does not appear to have been a person so innocent and so *distrait* as this incomparable writer was. He does not appear to have had common sense, except when he was writing. His confessor, on his death-bed found him so exceedingly ignorant of what all men are concerned to know, that he almost menaced him with perdition. The old nurse, however, who heard this denunciation, said, "Dieu assurement n'aura pas la cœur de le damner."—"Sure God has not the heart to damn him." His serious poems are very little looked into now, and there is one of them pretty considerable, in the book by the French called Quinquira, addressed to the Dukes of Hamilton, Cardinal Mazarine's niece.

MOLIERE,

MOLIERE,

Was, as is well known, a most excellent writer of comedy; but he added to that merit, that of being a man of liberality, of honour, and of probity. Moliere had one day put his hand into his pocket inadvertently, to give something to a beggar. The beggar came running up to him, and laid, "Why, Sir, you have given me a Louis d'or. " "Ou la Virtue va t'elle se cacher!"—"In what disguise does virtue hide herself!" replied Moliere, after some minutes reflection. "Tiens, mon ami, en voila une autre."—"Hold, my friend, there is another for you." Louis XIV. asked Racine one day, which of the great men that this reign had produced, would do most honour to his country? He replied, "Moliere, Sire." "Je na la connois pas, repondent le Roi, mais vous y connoissez mieux que moi."

The two following anecdotes of Moliere are taken from the Tableau

Historique des Gens des Lettres de la France.

Louis XIV. in going away from the first representation of the Faucheuks, said to Moliere, seeing the Count de Loyecourt, a great hunter, pass him, "That insupportable hunter; there is a great original for you, which you have not yet copied." This was saying enough. The scene of the angry huntsman was written and learned in less than twenty-four hours. And as Moliere was totally ignorant of the jargon of the chace, he defired the Count de Loyecourt himself to inform him of the terms he must make use of.

When the great Prince of Condé received an epitaph on Moliere from some person, who had thought to make his court to him by writing it—"Ah," replied the prince, "que celui dont tu me presentes l'épitaphe n'est il pas en etat de soucie la trenne!"—"Ah, that he whose epitaph you give me, was now able to make yours!"

EXPLANATION OF AN OPTICAL DECEPTION.

BY D. RITTENHOUSE.

From the Transactions of the American Philosophical Society.

SOME experiments were long ago communicated to the Royal Society of London, shewing, that through the double microscope, the surfaces of bodies sometimes appear to be reversed, that is, those parts which are elevated seem depressed, and the contrary. But the cause of this appearance, for any thing I know, remains still to be explained.

In order to produce this effect, no other apparatus is necessary than two convex lenses placed in a tube, at a distance from each other nearly equal to the sum of their focal distances. Through these glasses, objects that appear distinctly, always appear inverted; for they are not seen directly, but by means of an image formed either between the

two glasses, or between both of them and the eye.

If we look through such glasses at cornishes, picture frames and other mouldings in carpenters work, and some sorts of carved work, those parts which are raised generally appear depressed, and those parts which are depressed appear raised. But a very ready object, and which succeeds as well as any thing I know of, is a brick pavement; whether it be a chimney-hearth, or pavement out of doors. Viewed through the tube above described, every little cavity in the bricks, and the chinks between them, almost always appear to be so many elevations above the surface of the bricks.

When

When I considered this odd appearance, the first probable cause that offered was, that those parts of the object which are sunk, and farthest from the eye, might have their correspondent parts of the image formed by the glasses nearest to the eye, and therefore would appear raised. But this is not the case; for those parts which are farthest from the eye in the object, will always be farthest from the eye in the image, and often in a much greater proportion. After some time I concluded it to be a necessary consequence of the apparent inversion of the object; and many things tended to confirm me in this opinion, before I made the experiments which seem perfectly decisive.

It has often been matter of surprise to me, when viewing the moon through a good telescope, in company with persons not accustomed to such observations, that whilst the cavities and eminences of the moon's surface appeared to me marked out with the utmost certainty by their light and shades, my companions generally conceived it to be a plain surface of various degrees of brightness. The reason I suppose to be this; the astronomer knows from the moon's situation with respect to the sun, and even from the figure of its enlightened part, precisely in what direction the light falls on its surface, and therefore judges rightly of its hills and vallies, from their different degrees of light, according to those rules which are imperceptibly formed in the mind, and confirmed by long experience. But a person unacquainted with astronomy knows nothing of the direction of the sun's light on the moon, nor does he attend to the moon's globular figure, and is besides, perhaps, possessed with a notion of its being self-luminous; no wonder then that the same object has a very different effect on his imagination. It seems to be those rules of judging, which

we begin to form in our earliest infancy, which we set aside, re-establish, alter, correct and confirm, and at length rely on with the utmost confidence, even without knowing that we do so, or that we have any such rules: it is these rules, of such infinite general use to us, that sometimes mislead us on new and extraordinary occasions, and particularly in the case now before us. A person entering into a room perceives, at a single glance, whence the light comes which illuminates the objects before him; and that without remaining conscious for a moment that he has attended to this circumstance: but the effect remains, and will influence his judgment. If on looking at a brick hearth he perceives that those lines which divide the bricks have a dark shade on that side opposite to the light, and a bright streak on the contrary side next to the light, he must at the same time perceive that they have the property which he has constantly observed in ridges, not in furrows. And since the appearance of the hearth will be such, through the glasses, in consequence of their inverting the situation of its several parts, with respect to the light, the observer will instantly pronounce the chinks between the bricks, and every little cavity in them, to be so many perfect elevations above the common surface, nor can any effort of the mind correct the imagination or alter the appearance.

Though I was well satisfied of the truth of this explanation, I resolved nevertheless to bring it to the test of experiment, which I did in the following manner.

In order to give my experiment fair play, I shut all the windows of my chamber excepting one directly opposite to the chimney. I then took the tube, with two convex glasses, and looking through it at the hearth, all the bricks appeared depressed and the clefts between them elevated, as usual. I then placed

placed a looking-glass against the chimney back, so that it reflected the light from the window upon the hearth, and set up a small board before the hearth to intercept the direct light of the window from it. Then looking at the hearth through the glasses, I was much pleased to find it appear in its natural state, with the bricks elevated. I then sat down on a chair at the edge of the hearth, and looking through the tube which I held to my eye with one hand, whilst with the other I moved the board so as to make it sometimes intercept the direct light of the window, and at other times the reflected light of the looking-glass, I constantly found that when the hearth was illuminated by the reflected light it appeared in its natural state, and when illuminated by the direct light, in its unnatural state; for so I call it when the bricks appear depressed and the chinks between them elevated.

I then considered that since the hearth appeared in its natural state by reflected light, and in its unnatural state by direct light, only in consequence of the inverting property of the glasses, the appearance ought to be directly the contrary when it was viewed with the naked eye. And accordingly I found, upon taking out both of the glasses, and looking through the open tube, that the hearth appeared as perfectly, and as constantly in its unnatural state by reflected light, and in its natural state by direct light, as it had before done the reverse through the glasses. But it must be observed that something like a tube is necessary to confine the sight from other adjoining objects, which not being in the same circumstances would otherwise correct the imagination.

If we look through such a tube and glasses at the hearth or other object, suppose a piece of chocolate, the furrows in it appear so many

ridges, on removing the tube they sink into furrows, on applying it they again rise into ridges, and the illusion might perhaps be repeated a thousand times, without the mind being at all able to conceive the object to appear through the tube like what it really is. But if whilst you are looking through the tube, and the object appears in its unnatural state, that is, when its furrows appear ridges, you apply your finger and feel that they really are furrows, the deception vanishes in a moment and the object appears in its natural state. This I at first supposed to arise from the superior confidence which we have in the sense of touching, as knowing by experience that this sense more perfectly represents the figure of bodies than the sight does. But I was, at least in part, mistaken. For if whilst you see the object in its unnatural state, another person puts his finger to the part you are looking at, the deception vanishes as well as in the former case. The application of a writing pen or pencil will produce the same effect.

And, which is very remarkable, after the mind has been undeceived by these means once or twice, it does not readily admit of the imposition again: though, as I observed before, if it be done by removing the glasses, the deception will return again as often as you please. The truth seems to be, that the mind chuses the least difficulty; and though in consequence of the judgment it has formed concerning the direction of the light, it will submit to such a small imposition as to suppose one piece of chocolate may have ridges where others usually have furrows, when indeed it has not, yet it will not readily endure such a gross one, as to suppose it to have cavities of the figure and colour of a finger or a writing pen. Or perhaps the visible motion attending such application produces the principal effect in convincing the

the mind that those bodies are really elevated,* and then their shades and modifications of the light, shew in what direction it falls on them; and the mistake of the mind in that particular being rectified, the whole object must assume its natural appearance.

The explanation I have given of this phenomenon will account for an odd circumstance mentioned (I think) by Mr. Short; which once appeared so whimsical to me as neither to merit credit or attention. Mr. Short carefully examined the Cassegrain telescope, and in all probability set it by the side of one of the Gregorian form, in order to

determine its comparative merits: he gives the preference to the Gregorian, and mentions as a principal defect of the Cassegrain telescope, that it represents the mountains in the moon as vallies, and the contrary. I doubt not but this, otherwise unaccountable appearance, was occasioned entirely by its inverting the object, for the reasons above given. If it be asked, why then do not the common long refractors, which generally invert, produce the same deception? I answer, very probably they would do so if set beside a Gregorian reflector, and the eye applied alternately to the one and to the other.†

MEMOIRS ON SOME NEW FLEXIBLE AND ELASTIC STONES.

BY M. FLEURIAU DE BELLEVUE, OF THE ROYAL ACADEMIES OF GENEVA AND ROCHELLE.

Read at the Society of Natural History at Geneva.

I Have the honour to present to the society a flexible and elastic marble, which I found on Mount St. Gothard, in the month of July last, and which appears to me to merit some attention, both on account of its singular property, and of the geological circumstances which accompany it.

Hitherto we have heard only of two sorts of stones which have been peculiarly denominated elastic, one calcareous, and the other quartrous; the first is a marble at the Borghefe palace in Rome, which belonged to an old building, and the origin of which is absolutely uncertain; the other a quartz, preserved in some cabinet, and which is said to have come from Brasil, but the origin of which is very uncertain. These

stones, which have both been esteemed very remarkable, have been sold at a very high price. Their texture, which is coarser than most other flexible minerals, may by that alone furnish us with some ideas respecting the cause of that singular property in them.

The first species ceases now to be unique, since a pretty considerable quantity has been found in a part of Switzerland. This marble is described—In colour white, with a little yellow. In masses irregular. Its surface is grained. It is shining both within and without; when broken, it is more compact than most marbles; it is softer than ordinary marble, and is partly elastic: this flexibility is very sensible, when the length is ten or twelve times

more

* Whilst I was making these experiments, I thought of a carved silver shoe buckle, as a very proper object to prevent a deception of this sort from taking place. But placing it on a brick pavement, and looking at it through the glasses, it nevertheless appeared perfectly depressed. Precisely as if you had taken a buckle and strewing on it a white shining powder, had pressed it into the brick whilst soft, and then removing the buckle, the glittering powder had remained in the impression.

† The above was written in 1774, when I had no achromatic astronomical telescope in my possession.

more than its thickness; when one of its extremities is fixed, the other may be bent to form an arc of about three degrees from its ordinary direction; but this varies in different parts of the stone, it being greatest in the center layers, and may be augmented by shaking the stone repeatedly. The elasticity of this stone is very remarkable. Its specific gravity is greater than that of most marbles; when struck in the dark, it yields a phosphoric red light. It resists the fire more than pure lime-stone; when put on a hot iron, it produces a phosphoric light of a reddish white, lively, and which remains some time. Water penetrates into it with great facility; in a few seconds it will be moistened for some lines; it then becomes more brittle and friable, but without augmenting its flexibility: but put in water heated to 70 degrees, for three quarters of an hour, it absorbs two hundredth parts of its weight. This stone much resembles the marble of Tirol, found by the younger M. de Saussure, and called by him *dolomites*.

In acids it causes but little effervescence, and dissolves but slowly, for which it requires seven hours in nitrous acid: it will not entirely dissolve, but leaves some remains.

I have not analysed this marble, but the presence of mica, of steatites, and other circumstances, induce me to believe that argile and magnesia enter into its composition.

It appears to me, that this marble

must necessarily be of the same species with that in the palace Borgheſe: this latter resembles a little the marble of Carara; it is very brittle, easily reduced to powder, and seems to have a grain somewhat round, and, lastly, it contains a mica; all which characters are found in the former. It resembles also a marble called *retulio*, which M. Dolomieu mentions in the *Journal de Physique* for November 1791, of which he says, it was of so dry a nature, that statuettes made of it broke of themselves in a few years, in those parts which had no support; thus it is with our marble, in those strata which are exposed to the air.

I agree with M. Dolomieu in his opinion respecting the marble in the palace Borgheſe, who says, that it owes its faculty of bending to that state of dryness, which has weakened the adherence of its particles; and I think that the form of the particles contributes partly to this effect.

I found this marble in the *Val Levantine*, seven hours journey from the hospital of St. Gothard, in the country of Campo Longo, on the confines of the *Val Maggio*. It does not begin to appear until we are about the height of one thousand toises; there it forms a part of an immense bed of *trimoleth*, which is irregular. These two rocks are so intermixed in this bank, that at first view we see no difference, but that one is mixed with crystals, and the other is not.

ON ELECTRICITY.

BY M. VALLI, M.D.

DR. VALLI begins with avowing a mistake he had made, in saying, that the coats of the nerves had need of a coating to give a free passage to the electric matter. The coating is indeed necessary, but for another purpose. In fact, movement is obtained, whether it be the nerve, or the muscle itself, that is coated. Still, however, it appears,

that the membranes of the nerves are bad conductors. If the nerve be tied close to the muscle, the experiment will not succeed: the electric fluid, finding in the muscle a better conductor than in the nerve, quits the latter, and consequently deviates from the path which it ought to take to excite the irritability of the muscular fibre whence motion is produced.

produced. On the contrary, when the nerve is tied at a distance from the muscle, the electric fluid, having no other road to take, pursues its course without being dissipated, and motion ensues. Motion is obtained, not only when the curved metallic conducting rod, or exciter, is passed from the muscle to the nerve, but when it is passed from muscle to muscle, or from nerve to nerve. It is unnecessary to observe, that in these cases one of the parts must be coated.

If both nerve and muscle be coated with the same metal, some signs of electricity may be obtained by means of a conductor of a different metal: but when the vitality of the animal part is nearly extinct, no farther sign of it is obtained. Different metals employed for the coating, or as exciters, exhibit singular phenomena. With silver and gold, for instance, the animal gives very slight marks of vitality, if any. When Dr. Valli had found that the fluid might be made to circulate by means of coating the muscle alone, he tried the experiment without denudating the muscle. It did not always succeed; though it generally did, if two coatings were used. On himself the doctor tried the experiment several times, but without success. The movements produced by these artificial means, differ from those which the animal produces by volition: or rather the two movements are effected in totally different manners. Dr. Valli stripped the thigh of a living frog of all its muscles, without injuring the crural nerve, which he coated near the spine. This coating he touched with one of the extremities of the exciter; and the bare nerve, or the muscles of the leg, with the other. The leg remained unmoved, though the animal occasionally moved this very limb, which would not yield to the experiment. At other times, on the contrary, the frog made no spontaneous movement, whilst violent ones were excited by the conductor. On the

application of opium to a nerve, the animal lost the power of moving the parts to which it was distributed; yet the conductor excited motion in them. Vitriolic and nitrous acids applied to the heart destroyed its movement; applied to the muscles and nerves of other parts, they did not destroy theirs. Frogs killed in water at different degrees of heat, from 36° to 83° of Reaumur, afforded signs of vitality, though weak, to the exciter: killed in frozen water, they lost little or nothing. Doctor Valli opened a mouse just dead, coated the fore legs, and touched the coating and the muscle. No motion took place in the limbs; but the hair bristled up at the approach of the conductor, and seemed as if agitated by a gentle wind. In another mouse, fixed to a table alive, strong emotions were excited. In a rat no motion took place, and no agitation of the hair was perceivable. Having coated the four paws of a tortoise, they all moved strongly, though slowly, and with a motion similar to that which is peculiar to the animal. The experiment was continued for two hours at different periods; but Dr. Valli found himself at last obliged to allow the animal intervals of rest of some minutes, before it would exhibit fresh signs of electricity. The same phenomena may be observed in all other animals.—Dr. Valli conjectures, that the nerve may be continually drawing the electric fluid from the interior surface of the muscle, which is thus deprived of a portion of its electricity, whilst the external surface remains always in the same state. To establish this hypothesis, he conceived some experiments, of which the following is the principal. He opened the abdomen of a living frog to lay bare the crural nerves. One he cut, the other he left untouched: he divided also the muscles of both thighs. Having coated each of the nerves, he made the discharge with the exciter alternately in the two limbs. The limb of which the nerve was

ent preserved its vitality longer than the other. In this experiment, however, the effect was not always uniform.

Dr. Valli made many experiments to determine whether the blood-vessels and other parts were conductors, or not; and from them he infers, that they are conductors, but that the nerves alone are capable of exciting motion in the muscles. The bones are not conductors when divested of the periosteum.

In experiments made with a chicken, several curious circumstances occurred. Dr. Valli laid bare the nerves of the wings. His scissars passed underneath served as a coating, and a crown piece for the exciter. The motions were very brisk. During these electric discharges the animal appeared perfectly tranquil. For some moments the wing remained at rest in spite of the exciter. The doctor had then recourse to a coating of lead, and an exciter of copper, but the wing still remained motionless. To find whether this were owing to the insensibility, or the inert state of the nerve, or rather from the muscular fibres being fatigued, he pricked and stimulated the coated nerve: at this the chicken uttered sharp cries of complaint, and shook the wing briskly four or five times. Having thus stimulated it, he tried again a silver conductor, but without effect. In the mean time he coated other nervous filaments which were distributed through the same wing, and from them obtained motions in the ordinary way. Some time after the same obstacles as above offered themselves; which appeared the more singular, as the animal moved its wing from time to time, and motion

could be excited in it by mechanical stimuli. "These facts," says the doctor, "deserve attention, as perhaps they may overturn the theory, which I have admitted, of the identity of the nervous and electric fluids. The rest, however, the inertness, of which I have been speaking, are not constant; for my electrical conductors produced their effects, sometimes in a quarter of an hour, at others in half an hour."

Dr. Valli drowned some chickens, and afterwards excited their electricity in their wings, which he had previously prepared: the muscles of some of them remained motionless; those of others were strongly agitated; and two, which were to all appearance dead, were restored to life. Chickens killed in nitrous, mephitic, or inflammable air, always gave very feeble shocks, and none of them were restored to life.

From some experiments which Dr. Valli has made with frogs, he infers, that the animal electricity is capable of moving through a part in opposite directions at the same time, though the two currents in some measure impede each other, and one may totally stop the other if its force be considerably superior. Thus the will moves a part which is at the same time conveying to the common sensorium the sensation of pain; and thus violent motion deadens pain, and violent pain prevents motion.

Chickens killed by a mortification of the intestines, brought on by means of a ligature on them, gave no signs of electricity. Chickens and rabbits starved to death had the usual experiments tried on them equally in vain.

AN ESSAY ON THE EXPRESSING OF OIL FROM SUN-FLOWER SEED.

BY DR. J. MORGAN.

From the Transactions of the American Philosophical Society.

THE grinding of the sun-flower seeds, and expressing of oil from the same, is a manufacture, which,

as far as can be yet learned, was first begun among the Moravian brethren at Bethlehem, in America, and reflects

beasts honour upon them, whilst it affords the public a new substance, very beneficial in a variety of purposes, but more especially, as it may serve for a salad oil, and for other uses of diet and medicine, in the place of olive oil.

From experiments already made at Bethlehem, it is found that a bushel of the sun-flower seed will yield, on expression, near a gallon of mild oil. The gentleman, who is appointed by the community there to superintend their mills, designs, as we are informed, to pursue a further course of experiments on this subject, the result of which, we hope, will be communicated to this Society.

Our correspondent at Lancaster informs the Society, that some persons in the neighbourhood of that place, have also expressed a quantity of oil from the seeds of the sun-flower. His account is as follows.

" The person who has raised the greatest quantity of the sun-flowers with us, informs me, that one hundred plants, set about three feet distance from each other, in the same manner Indian corn is commonly planted, will produce one bushel of seed, without any other trouble, than that of putting the seed into the ground, from which he thinks one gallon of oil may be made. I observed the land, on which he planted the sun-flowers, to be of the middling sort, and that he took no pains to hill them, or even to loosen the ground about them, which from my own observation on some planted in a neighbour's garden, I take to be of considerable use.

" As the sun-flower is a plant of great increase, and requires much nourishment, hillings does not seem so good a method as that of setting the seed or plant in a hole, and when the plant is about a yard high, to throw in the mould round the stalk, so that the surface of the ground may be even about it. By an estimate made it appears, that

" one acre of land will yield to the planter between forty and fifty bushels of seed, which will produce as many gallons of oil. The process for making or extracting the oil, is the same as that of making linseed oil, which I make no doubt the Society is acquainted with, and therefore shall not trouble you with it."

The success attending the trials already made, give the greatest encouragement to prosecute this useful discovery. And as the seeds of the sun-flower are at this time nearly ripe, and in a proper state for extracting the oil from them, it may be of service to lay these facts before the public. Such as may have an inclination to make trials on this subject, and are not at present furnished with a sufficient quantity of seed for pressing out an oil, may now supply themselves with enough to plant for making experiments the ensuing year.

For the information of those, who have both opportunity and inclination to extend the enquiry, and render this a valuable branch of business, but are not acquainted with the general principles, upon which oil is obtained by expression from vegetable substances, it may be proper to observe, that the kernels of fruits, such as walnuts, hickory nuts, filberts, almonds, peaches, &c. and the seeds of many plants, as mustard, rape, poppy, flax, sun-flower, &c. contain a large portion of mild oil. In order to obtain the oil, the kernels, or seeds, are commonly rubbed to powder, or ground in mills. They are then put into a strong bag, made of canvas, or woollen cloth, and committed to a press between iron plates, by which the oil is squeezed out, and is received or conducted into a proper vessel to collect it. The plates of the press are often heated, either in boiling water, or before the fire. Many heat the mass itself in a large iron pot, stirring it about with a stick or piece of wood, to prevent its burning, which, when

it happens, greatly injures the oil, and gives it a burnt smell and taste, or disposes it to become rancid in a short time. When the oil is drawn without the assistance of heat, it is known by the name of cold drawn oil, and is more valuable, than when heat is used, but it is not obtained in the same quantity. It is milder, and may be kept longer without spoiling.

In a cold season of the year, a certain degree of heat is absolutely necessary. But if the oil is designed for aliment or medicine, the plates of the press should be heated in boiling water only. When the oil is intended for other uses, the plates may be made hotter, as heat expedites the separation of the oil, and gives a greater produce; but then care should be taken not to injure the subject by burning.

Sometimes the subject, when ground, appears almost like a dry powder. It is then said to be meagre, and requires to be exposed to the vapours of boiling water, which is done either by tying it up in a bag, or putting it into a sieve, and placing it over the steam. By this impregnation, it will yield its oil more readily, and in greater quantity. The oil may be easily freed from any water that may happen to be pressed out with it, as a spontaneous separation between them will take place on standing for some time.

For the encouragement of those, who may chuse to improve this subject, it may be proper to observe, that all the oils, from whatever vegetable substances they are drawn, when obtained by expression with due caution, agree in their general qualities, and are constantly mild, even though they are obtained from very acrid substances. Thus the expressed oil of mustard-seed is, when fresh, as mild as that of olives, and the bitter almond, or peach kernel, affords an oil, by expression, as mild as that of sweet almonds. It is upon this principle, that the sun-

flower oil may prove equally valuable with the best Florence oil, for diet or medicine. For every expressed oil, when pure and fresh, is void of acrimony, and free from any particular taste or smell.

Besides the mild oil just mentioned, some substances contain another kind of oil, called its essential oil, a part of which may be drawn off with the mild expressed oil, so called, and impart its smell or taste to that oil. It is called essential oil, from its yielding the particular odour of the vegetable, or part of the plant, from which it was obtained; it is pungent to the taste, and soluble in spirits of wine, which the other is not. They may therefore be easily distinguished from each other.

The oil of sweet almonds, and the oil of olives, being pure unctuous expressed oils, not soluble in spirits of wine, but mild to the taste, and void of odour, very soft, emollient and lenitive, are chiefly used in medicine and diet. And the reason why the oil of olives, in particular, is preferred, is because it is less expensive, and will keep a much longer time without becoming rancid.

Perhaps, on trial, the sun-flower seeds may be found to contain an oil that will answer the like good purposes with the fallad and medicinal oil, now in use. If so, it will have this advantage over that of almonds or olives, that it is a native of the country, may be always had fresh, and at a small expence. Whereas the others are the produce of distant countries, bear a high price, and are often adulterated on that account; or being kept a long time, they lose their mild quality, and become rancid and acrimonious.

The practicableness of getting oil among ourselves at a moderate expence, and the importance of using it fresh, together with the probable uses of sun-flower oil for varnishes, for the basis of ointments, and for mixing of paints, as well as other purposes to be answered by oils in general,

general, claim our attention to this subject, and encourage further trials of the like kind.

Before we quit this subject, it may not be amiss to mention, that castor oil is justly celebrated for its medicinal qualities: the plant, from the seeds of which it is got, may be easily cultivated in this country, and the encrease of it is very great in a short time; might it not then be

worth the attention of our farmers to propagate this plant, for the sake of its oil? We would just suggest, that perhaps it might be worth while to try whether the seeds of sennep, with which this country abounds, or of the mullen, which grows in old fields, and bears a great quantity of seed, would not yield, by expression, a valuable oil for medicine, or other purposes.

OBSERVATIONS ON BEES,

BY J. HUNTER, F. R. S.

[Continued from Page 18.]

Of the Chrysalis State.

IN this state they are forming themselves for a new life: they are either entirely new built, or wonderfully changed, for there is not the smallest vestige of the old form remaining; yet it must be the same materials, for now nothing is taken in. How far this change is only the old parts new modelled, or gradually altering their form, is not easily determined. To bring about the change, many parts must be removed, out of which the new ones are probably formed. As bees are not different in this state from the common flying insects in general, I shall not pursue the subject of their changes further; although it makes a very material part in the natural history of insects.

When the chrysalis is formed into the complete bee, it then destroys the covering of its cell, and comes forth. The time it continues in this state is easier ascertained than either in that of the egg, or the maggot; for the bees cannot move the chrysalis, as they do the two others. In one instance it was thirteen days and twelve hours exactly; so that an egg in hatching being five days, the age of the maggot being four days, and the chrysalis continuing thirteen and a half, the whole makes twenty-two days and a half: but how far this is ac-

curate, I will not pretend to say, I found that the chrysalis of a male was fourteen days, but this was probably accidental. When they first come out, they are of a greyish colour, but soon turn brown.

When the swarm of which I have hitherto been giving the history has come off early, and is a large one, more especially if it was put into too small a hive, it often breeds too many for the hive to keep through the winter; and in such case a new swarm is thrown off, which, however, is commonly not a large one, and generally has too little time to complete its comb, and store it with honey sufficient to preserve them through the winter. This is similar to the second or third swarm of the old hives.

Of the Seasons, when the different Operations of Bees take place.

I have already observed, that the new colony immediately sets about the increase of their numbers, and every thing relating to it. They had their appartments to build, both for the purpose of breeding, and as a storehouse for provisions for the winter. When the season for laying eggs is over, then is the season for collecting honey; therefore, when the last chrysalis for the season comes forth, its cell is immediately filled with honey, and

and as soon as a cell is full, it is covered over with pure wax, and is to be considered as store for the winter. This covering answers two very essential purposes: one is to keep it from spilling, or daubing the bees: the other to prevent its evaporation, by which means it is kept fluid in such a warmth. They are also employed in laying up a store of bee-bread for the young maggots in the spring, for they begin to bring forth much earlier than probably any other insect, because they retain a summer heat, and store up food for the young.

In the month of August we may suppose the queen, or queens, are impregnated by the males; and as the males do not provide for themselves, they become burdensome to the workers, and are therefore teased to death much sooner than they otherwise would die; and when the bees set about this business, of providing their winter store, every operation is over, except the collecting of honey and bee-bread. At this time it would seem as if the males were conscious of their danger, for they do not rest on the mouth of the hive in either going out or coming in, but hurry either in, or out: however they are commonly attacked by one, two, or three at a time: they seem to make no resistance, only getting away as fast as possible. The labourers do not sting them, only pinch them, and pull them about as if to wear them out; but I suspect it may be called as much a natural, as a violent death.

The whole of the males are now destroyed, and indeed it would have been useless to have saved any to impregnate the queen in the spring. That there may be many more than may be wanted, I can easily believe, for this we see throughout nature; but the always times her operations well, although there may be supernumeraries.

When the young are wholly come forth, and either the cells entirely

filled, or no more honey to be collected, then is the time, or season, for remaining in their hives for the winter.

Although I have now completed a hive, and no operations are going on in the winter months, yet the history of this hive is imperfect till it sends forth a new swarm.

As the common bee is very susceptible of cold, we find as soon as the cold weather sets in, they become very quiet, or still, and remain so throughout the winter, living on the produce of the summer and autumn: and indeed a cold day in the summer is sufficient to keep them at home, more so than a shower in a warm day: and if the hive is thin, and much exposed, they will hardly move in it, but get as close together as the comb will let them, into a cluster. In this manner they appear to live through the winter: however, in a fine day, they become very lively and active, going abroad, and appearing to enjoy it, at which time they get rid of their excrement; for I fancy they seldom throw out their excrement when in the hive. To prove this, I confined some bees in a small hive, and fed them with honey for some days; and the moment I let them out, they flew and threw out their excrement in large quantities; and therefore, in the winter, I presume, they retain the contents of their bowels for a considerable time: indeed, when we consider their confinement in the winter, and that they have no place to deposit their excrement, we can hardly account for the whole of this operation in them. Their excrement is of a yellow colour, and according to their confinement it is found higher and higher up in the intestine, almost as high as the crop.

Their life at this season of the year is more uniform, and may be termed simple existence, till the warm weather arrives again. As they now subsist on their summer's industry,

industry, they would seem to feed in proportion to the coldness of the season; for from experiment, I found the hive grow lighter in a cold week, than it did in a warmer, which led to further experiments. I first made an experiment upon a bee hive, to ascertain the quantity of honey lost through the winter. The hive was put into the scale November the 3d, 1776.

oz. drams.

Nov. 10,	it had lost	2	7
17,	—	4	2½
24,	—	3	7½
Dec. 1,	—	8	2
8,	—	2	1
15,	—	5	2
22,	—	4	3
29,	—	5	4
1777. Jan. 1,	—	2	5
12,	—	2	5
19,	—	3	4
26,	—	3	1½
Feb. 2,	—	5	0
9,	—	7	0

The whole 72 1½

Although an indolent state is very much the condition of bees through the winter, yet progress is making in the queen towards a summer's increase. The eggs in the oviducts are beginning to swell, and, I believe, in the month of March she is ready to lay them, for the young bees are to swarm in June; which constitutes the queen bee to be the earliest breeder of any insect we know. In consequence of this, the labourers become sooner employed than any other of this tribe of insects. This both queen and labourers are enabled to accomplish, from living in society through the winter; and it becomes necessary in them, as they have their colony to form early in the summer, which is to provide for itself for the winter following. All this requires the process to be carried forward earlier than by any other insect, for these are only to have young which

are to take care of themselves through the summer, not being under the necessity of providing for the winter.

In the month of April, I found in the cells, young bees, in all stages, from the egg to the chrysalis state; some of which were changed in their colour, therefore, were nearly arrived at the fly state, and probably some might have flown.

As this season is too early for collecting the provision of the maggot abroad, the store of farina comes now into use; but as soon as flowers begin to blow, the bees gather the fresh, although they have farina in store, giving the fresh the preference.

Of the Queen.

The queen bee, as she is termed, has excited more curiosity than all the others, although much more belongs to the labourers. From the number of these, and from their exposing themselves, they have their history much better made out: but as there is only one queen, and she scarcely ever seen, it being only the effects of her labour we can come at, an opportunity has been given to the ingenuity of conjecture, and more has been said than can well be proved. She is allowed to be bred in the common way, only that there is a peculiar cell for her in her first stage; and Reaumur says, "her food is different when in the maggot state;" but as there is probably but one queen, that the whole might not depend on one life, it is asserted that the labourers have a power of forming a common maggot into a queen. If authors had given us this as an opinion only, we might have passed it over as improbable, but they have endeavoured to prove it by experiments, which require to be examined: and for that purpose, I shall give what they say on that head, with my remarks upon it.

[To be continued.]

ACCOUNT OF FARLEY CASTLE;

A VIEW OF WHICH IS ANNEXED.

WHEN this castle, which is situated on the banks of the Frome, near Phillips Norton, in Somersetshire, was erected, or by whom, is not known. It must have been a place of considerable importance, as the ruins are very extensive. In the fifteenth year of Edward the Third, Farley, or Farleigh, belonged to Bartholomew Lord Burghersh, and was sold by his daughter to Robert Lord Huntingford, by whose attainder, for his attachment to the house of Lancaster, it fell to the crown under the reign of Edward the Fourth.

Richard the Third granted it to his favourite, John Howard, Duke of Norfolk, and Earl Marshal of England; but by purchase, or some other means, it again returned to the family of Huntingford, and afterwards was purchased by the Earl of Huntingdon, from whom it went to the Frampton family, who now possess it.

HISTORICAL ACCOUNT OF ENGLISH MONEY.

[Continued from Page 30.]

JAMES I. This king coined crowns, half-crowns, shillings, sixpences, twopences, pence, and halfpence, but never groats, threepences, or farthings; both his style and arms are different from all his predecessors, Scotland being added to the former, and the arms, viz. quarterly, France and England in the first and fourth quarters; second, the lion within the double tressure Fleury for Scotland; third, the harp for Ireland.

The crown exhibits his majesty on horseback in armour and crowned, holding a sword in his hand; the rose and crown upon the trapplings of the horse. JACOBVS. D. G. ANG. SCO. FRA. ET. HIB. REX. Reverse, the arms as before described, QVÆ. DEVS. CONIVNXIT. NEMO. SEPARAT. The shillings and sixpences have XII. and VI. behind the king's head crowned, with their respective legends as on the crowns. The twopences are inscribed, I. D. G. ROSA. SPINA. with II. behind the king's head crowned. Reverse, the arms fill up the whole area. There are likewise pennies of the same sort, some of which have the scepters in Saltier behind the arms; as also twopences and pennies, mentioned by Mr. Cambden; having in the place of the king's head, a rose crowned, with the same inscription, and reverse, a thistle crowned, TVE-ATUR. VNITA. DEVS. The penny is like the twopence, but has the crown wanting on either side, one of which I have with the motto, TVEATVR. VNITA. DEVS. on both sides. The halfpenny has only the rose and thistle, without any legend or inscription; one I have with the rose on both sides. The Irish monies of the first year, are in all respects like the English, only a harp crowned.

crowned on the reverse. Those with the title of MAG. BRIT. have reverse this legend, HENRIC. ROSAS. REGNA. JACOBVS, alluding to the union of the two houses, of York and Lancaster, by king Henry the VIIth. The Irish sixpence, like the shilling, reverse, TVEATVR. VNITA. DEVS. His copper money of Ireland, has two scepters through the crown.

His gold coins were first the rose-ryal, exhibiting the king upon his throne, in his robes, with crown, scepter, and ball, at his feet a portcullis, JACOBVS. D. G. MAG. BRIT. FRAN. ET. HIBER. REX. Reverse, the rose and arms (as before described) in the centel, A. DNO. FACTVM. EST. ISTUD. ET. EST. MIRAB. IN. OCV. NRIS.

The unite one on one side the king's figure, JACOBVS. DEI. GRA. MAG. BRIT. FRAN. ET. HIBER. REX. Reverse, FACIAM EOS. IN. GENTEM. VNAM. One other gold money, called the double crown; and one of five shillings, called the British crown; on one side thereof the picture accustomed, and his style as aforesaid, and on the other side his arms, with these words, HENRICVS. ROSAS. REGNA. JACOBVS. One other piece of four shillings, called the thistle crown, having on one side a rose crowned, and his title JA. D. GRA. MAG. BR. FR. ET. HIBER. REX. On the other side a thistle-flower crowned, with the words TVEATVR. VNITA. DEVS. Also pieces of two shillings and sixpence, called half crowns, with his picture, and these words, JA. D. G. ROSA. SINE. SPINA. On the other side the arms and motto, TVEATVR, &c. Of the aforesaid unites mentioned by Mr. Cambden, there are of divers sorts. A very fair one exhibits his figure in wrought armour, and with a much older look than the others: this has a fleur-de-lis the mint-mark; another a castle; a third with a cingfoil gives him a youthful countenance; another the cross-crosslet; another remarkable from the rest, gives his figure very large,

and scepter as broad as a sword: and on the reverse Scotland is put in the first and fourth quarters, a thistle the mint-mark, coined perhaps before he left that kingdom. A fair one I have, with the motto EXVERGAT. DEVS. DISSIPENTVR. INIMICI, weighs 5s. more than any of the former, viz. seven pennyweights, three grains and a half; whereas the former weigh only from six pennyweights eight grains and a half, to nine grains and a half. The former by the weight must certainly be the rose-ryal, which went for thirty shillings, and bears the same inscription on both sides, as the spur-ryal, that went for fifteen shillings, and is just twice the weight; the mint-mark is the same, and figure, only the latter being a smaller piece, has only the king's busto crowned, without scepter or ball. Another sort of unite exhibits his majesty's busto laureat, xx behind the head, a scarf tied cross his shoulder, inscription and arms as the former unites, HENRIC. ROSAS. REGNA. JACOBVS. Of these there are the half with x behind the head, a quarter with v, which I take to be the double crown, and British crown. I have likewise seen a much less piece, with exactly the same figure and inscription, without any figure behind the head, which must be the half British crown, mentioned in the indenture first and tenth years, and current at two shillings and ninepence. The indentures were as follow. The sum total whereof, according to bishop Williams's calculation, as before mentioned, amounted to, viz. coined in the first twelve years of his reign by the above copy, 155804l. 9s. 9d. And in the seven last years of his reign, 102081l. 9s. 8d. and then adding 39004l. os. 7d. by estimation for the two or three intermediate years, the whole will amount to 170000l.

First year, gold, twenty-two carats, two allay. Thirty-seven pounds, four shillings by tale. Unites at 20s. double crowns at 10s. British ditto

at 5s. thistle crowns at 4s. half crowns at 2s. 6d.

Silver, old standard. Crowns, half crowns, 62 shillings, sixpences, twopence, pence and halfpence.

Third year, old standard. Rose ryals at 1*l.* 10*s.* spur ryals at 15*s.* angels at 10*s.* Forty pounds, ten shillings by tale.

Ninth year. A proclamation for raising gold two shillings in twenty.

Tenth year. Rose ryals, spur ryals, and angels, of the old standard. Forty-four pound by tale. Twenty-two car. fine, two alloy, into forty pound, eighteen shillings and fourpence. Unites at 22*s.* double crowns at 11*s.* British ditto at 5*s.* 6d. thistle crowns at 4*s.* 4*d.* half British crowns at 2*s.* 9*d.*

The coins of this king in Scotland after the union were but few. The crown and half crown have the

[To be continued.]

GALLERY OF PORTRAITS.

NUMBER III.

Mr. RABAUD de SAINT ETIENNE,
one of the Ministers of the French
Protestant Church, under the title
of STEPHANO.

STEPHANO writes in an agreeable and interesting style; he speaks with sweetnes and ease; but he is by no means a man of reflection, still less a statesman, and least of all a philosopher. He conceives nothing considerable or sublime, but he makes his advantage of circumstances as they occur. He has not become an author from the love of his country; he has merely written a book. With him the benefit of the state and his own individual advantage go hand in hand; and, if no favourable revolution occur in government, he at least hopes for a revolution in his private affairs. Does any one speak of Stephano? We are ready to join in his applause. Is it Stephano himself with whom we converse? We secretly con-

demn the precipitation of our judgement.

Every curate longs for a benefice; every abbé wishes to be a bishop; every bishop desires a cardinal's hat; and every cardinal aspires to the papal chair. Do the principles of our feet exclude us from these honours? We substitute the name of a patriarch for that of a pope. For whom shall this office be created, if not for a zealous politician, who preaches against vaifalage, just as he preached against popery?

Stephano is unlike the majority of his cloth, because he loves toleration, as much as they love the principles of exclusion and monopoly; whether it be that one of the religions is really less mild than the other, or that the religion of the minority has been so long humbled, as to aim at nothing but deliverance from its present degradation. Stephano, the pillar of protestantism, does not, like his haughty rivals, rest his feet upon a foot;

a footstool of gold, and bear his head higher than the clouds.

In almost all bodies of men officious mediocrity gains more victories, than a decided genius. Genius, confident in its advantages, employs the tone of despotism, and abuses its rights; mediocrity confesses its own weakness, proposes its ideas with modest hesitation, and seeks rather to earn than to arrest the suffrages of mankind. In flattering the vanity of the great, we make ourselves acceptable to them, and in fothing the weakness of the ignorant vulgar, we incline them to our opinion.

Stephano ushered in his personal appearance by the publication of a book. This book tells us nothing that we did not know before. But it has collected in one point of view what was said in books of disquisition and discovery. The mind of man, ever disposed to indolence, is grateful to him, that spares it the labour of research, and furnishes a chain of popular reasoning, that we may repeat with eclat to a set of auditors less enlightened than ourselves.

Stephano has a portion of genius, though not of that sort which is equal to the present situation of France. But the habit of commenting upon, and illustrating the ordinary topics of theology, wears out

the understanding, consumes our valuable time, and weakens the energies of the intellectual faculty. Why should we deny, that the national assembly has dwelt too much upon the minuteness of detail, and that the passion of displaying oratorical powers has spun out and procrastinated the decision of principles? Of all the men who enter those walls, Stephano would be most puzzled to exculpate himself from this accusation.

The existence which he desires, is in the opinion of mankind. First, a missionary, then an apostle, last of all a pontiff, he aspires to another sort of glory. We pretend not to assign the exact bounds of his success. At any rate he has succeeded in rescuing his name from the level of the obscure multitude, and ranking it among those of the acknowledged coadjutors of the present revolution; a revolution, respecting which no one can fix the precise period when it will take place, and few can even tell whether it will take place at all.

If we had not said, that we are wholly silent on the article of probity, because we take it for granted that it belongs to the whole assembly, we should be bound in all justice to do homage to the probity of Stephano.

STATE OF RELIGION IN IRELAND.

[Concluded from Page 40.]

I must be free to own that when I have heard gentlemen who have favoured the laws as they now stand, urge the dangerous tenets of the church of Rome, quote the cruelties which have disgraced that religion in Ireland, and led them into the common routine of declamation on that side of the question; (I cannot call it argument, for I never yet heard any thing that deserved the name) when I have been a witness to such conversations I

could not but smile to see subscriptions handed about for building a mass house, at the very time that the heaviest vengeance of the law fully executed fell on those who possessed a landed property, or ventured a mortgage upon it.

It is no superficial view I have taken of this matter in Ireland, and being at Dublin at the time a very trifling part of these laws was agitated in parliament, I attended the debates, with my mind open to conviction,

viction, and auditor for the mere purpose of information: I have conversed on the subject with some of the most distinguished characters in the kingdom, and I cannot after all but declare that the scope, purport, and aim of the laws of discovery as executed are not against the catholic religion which increases under them, but against the industry, and property of whoever professes that religion. In vain has it been said, that consequence and power follow property, and that the attack is made in order to wound the doctrine through its property. If such was the intention, I reply that seventy years experience prove the folly and futility of it. Those laws have crushed all the industry, and wrested most of the property from the catholics; but the religion triumphs; it is thought to encrease. Those who have handed about calculations to prove a decrease, admit on the face of them that it will require four thousand years to make converts of the whole, supposing that work to go on in future, as it has in past time. But the whole pretence is an affront to common sense, for it implies that you will lessen a religion by persecuting it: all history and experience condemn such a proposition.

The system pursued in Ireland has had no other tendency but that of driving out of the kingdom all the personal wealth of the catholics, and prohibiting their industry within it. The face of the country, every object in short which presents itself to the eye of a traveller, tells him how effectually this has been done. I urge it not as an argument, the whole kingdom speaks it as a fact. We have seen that this conduct has not converted the people to the religion of government; and instead of adding to the internal security of the realm it has endangered it, if therefore it does not add to the national prosperity, for what purpose but that of private tyranny could it have been embraced and

perfisted in? mistaken ideas of private interest account for the actions of individuals, but what could have influenced the British government to permit a system which must inevitably prevent the island from ever becoming of the importance which nature intended.

Relative to the national welfare it must appear extremely evident to the unprejudiced, that an aristocracy of five hundred thousand protestants, crushing the industry of two millions of poor catholics, can never advance the public interest. Secure the industry of your people, and leave their religion to itself. It is their hands not their faith you want; but do not tie these behind them, and then ask why they are not better employed. How is agriculture to flourish, manufactures to be established, or commerce to extend in a dependent country labouring under great disadvantages, if the united capitals, industry, activity and attention of the whole community be not employed for such purposes? when the territory of an island lies in such a wretched state, that though blessed with a better soil it yields on comparison with England as only two to five: when manufactures are of so sickly a growth as to be confined almost to one province, and when trade is known to exist only by the ships of other countries appearing in their harbours, while a kingdom is in such a situation, is it wisdom to persist in a system which has no other effect than to clog, defeat, or exterminate the capital and industry of four-fifths of the inhabitants! surely the gentlemen of that country when they complain of restricted commerce, and the remittance of the rentals of the absenteers to England, cannot be thought serious in lamenting the situation of their country while they continue wedded to that internal ruin which is the work of their own hands, and the favourite child of their most active exertions. Complain not of restrictions while you

you yourselves enforce the most enormous restriction; and what are the body of absentees when compared with the absence of industry and wealth from the immense mass of two millions of subjects. I should be well founded in the assertion that both these evils, great and acknowledged as they are, are trifles when compared with the poverty and debility which results from the oppression of the Roman catholics. Encourage the industry of those two millions of idle people, and the wealth arising from it, will make ample amends for most of the evils, complained of in Ireland. This remedy is in your hands; you have no rivals to fear; no ministers to oppose you.

Think of the loss to Ireland of so many catholics of small property, resorting to the armies of France, Spain, Sardinia and Austria, for employment. Can it be imagined, that they would be so ready to leave their own country, if they could stay in it with any prospect of promotion, successful industry, or even liberal protection? It is known they would not; and that under a different system, instead of adding strength to the enemies of this empire, they would be among the foremost to enrich and defend it. Upon the whole it appears sufficiently clear, that in these three great objects, of making the religion of government general, internal security, and national prosperity, the laws of discovery have totally failed; a long series of experience enables us to discuss the subject by a reference to facts, instead of a reliance on theory and argument; the language of those facts is so uniform, that private interest must unite with habitual prejudice, to permit it for a moment to be misunderstood.

Upon the general question it has been asserted by the friends of the law, that gentlemen in England are apt very much to mistake the point from being ignorant of Irish popery,

which from the ignorance of the people, is more bigoted than any thing known in the sister kingdom; also that the papists in England are not claimants of all the landed property, which is the case in Ireland.

Both these observations are too shallow to bear the least examination: oppression has reduced the major part of the Irish catholics to a poor ignorant rabble; you have made them ignorant, and then it is cried your ignorance is a reason for keeping you so; you shall live and die, and remain in ignorance, for you are too wretched to be enlightened. Take it as argument, or humanity, it is of a most precious kind. In all other parts of Europe the catholic religion has grown mild and even tolerant; a softer humanity is seen diffused in those countries, once the most bigoted; Spain and Portugal are no longer what they were. Had property taken its natural course in Ireland, the religion of the catholics there would have improved with that of their neighbours. Ignorance is the child of poverty, and you cannot expect the modern improvements, which have resulted from disseminated industry and wealth, should spread among a sect, whose property you have detached, and whose industry you have crushed: to stigmatize them with ignorance and bigotry, therefore, is to reproach them with the evils which your own conduct has entailed; it is to bury them in darkness, and villify them because they are not enlightened.

But they claim your estates; they do so as steadily at this moment as they did fourscore years ago; your system therefore has utterly failed even in this respect. Has the rod of oppression obliterated the memory or tradition of better days? Has severity conciliated the forgiveness of past, perhaps necessary injuries? Would protection, favour, and encouragement add fresh stings to their resentments? None can afford

assert it. Ample experience ought to have convinced you, that the harshness of the law has not annihilated a single claim; if claims could have restored their estates, they would have regained them before now: but here, as I shewed before, the laws have weakened instead of strengthening the protestant interest; had a milder system encouraged their industry and property, they would have had something to lose, and would, with an enemy in the land, have thought twice before they joined him; in such a case whatever they had got would be endangered, and the hope of being reinstated in ancient possessions, being distant and hazardous, present advantage might have induced them not only to be quiet, but to have defended the government, under whose humanity they found protection and happiness. Compare such a situation with the present, and then determine whether the system you have persisted in, has added a jot to the security of your possessions.

But let me ask, if these catholic claims, on the landed property, were not full as strong an argument in the reign of King William as they are at present? The moment of conflict was then but just decided; if ever rancour and danger could arise from them, that certainly was the season of apprehension: but it is curious to observe, that that wise monarch, would permit few acts to pass to oppress the catholics. It was not until the reign of Anne, that the great system of oppression was opened: if therefore these laws were unnecessary from the revolution to the death of King William, and the experience of that reign tells us they were not, most certainly they cannot be so at present.

The enlightened spirit of toleration, so well understood and practised in the greatest part of Europe, is making progress every day, save in Ireland alone: while the protestant religion enjoys peace and

protection in catholic countries; why should a nation, in all other respects so generous and liberal as the Irish, refuse at home what they receive and enjoy abroad.

As the absurdity of the present system can no longer be doubted, the question is, in what degree it should immediately be changed? Would it be prudent directly to arm, and put upon a level with the rest of the community, so large and necessarily, so disgusted a body of the people? Great sudden changes are rarely prudent; old habits are not immediately laid aside; and the temper of men's minds, nursed in ignorance, should have time to open and expand, that they may clearly comprehend their true interests: for this reason the alteration of the laws should be gradual, rather than by one or two repealing clauses, at once to overthrow the whole. But all things considered, there ought not to be a single session without doing something in so necessary a work. For instance, in one session to give them a power of taking mortgages; in another of purchasing lands; in a third, to repeal the abominable premiums on the division of a family against itself, by restoring to parents their rights; in a fourth laws to be rendered legal; in a fifth, a seminary, to be established by law, for the education of priests, and a bishop to be allowed, with those powers which are necessary for the exercise of the religion; by which means the foreign interest from a priesthood, entirely educated abroad, would be at once cut off. Thus far the most zealous friends to the protestant religion could not object upon any well founded principles. When once the operations of the new system had raised a spirit of industry, and attendant wealth among the lower classes of them, no evil consequences would flow from permitting them the use of arms. Give them an interest in the kingdom, and they will use their arms,

not

not to overturn, but to defend it. Upon first principles, it is a miserable government, which acknowledges itself incapable of retaining men to their obedience that have arms in their hands; and such an one as is to be found in Ireland alone. In like manner I should apprehend that it might be proper to give them a voice in the election of members of parliament. There is great reason to believe, that they will not be treated by gentlemen in the country in the manner they ought to be, until this sort of importance is given them.

Let it in general be remembered, that no country in the world has felt any inconveniences from the most liberal spirit of toleration: that on the contrary, those are universally acknowledged to be the most prosperous, and the most flourishing, which have governed their subjects on the most tolerating principles. That other countries, which have been actuated by the spirit of bigotry, have continued poor, weak, and

helpless; these are circumstances which bear so immediately upon the question, that we may determine, without any hazard of extravagance, that Ireland will never prosper to any great degree until she profits by the example of her neighbours. Let her dismiss her illiberal fears and apprehensions; let her keep pace with the improvement of the age, and with the mild spirit of European manners, let her transfer her anxiety from the faith to the industry of her subjects; let her embrace, cherish, and protect the catholics as good subjects, and they will become such; let her, despising and detesting every species of religious persecution, consider all religions as brethren, employed in one great aim, the wealth, power, and happiness of the general community; let these be the maxims of her policy, and she will no longer complain of poverty and debility, she will be at home prosperous, and abroad formidable.

OF THE CONSTITUTION OF BRABANT.

THE Austrian Netherlands are composed of provinces, which in ancient times, governed each by its own sovereign, formed independent States, and possessed distinct laws and a distinct government. These provinces, united in later times under the dominion of the same sovereign, have yet retained their original independence on each other, and preferred their particular laws and constitution, acknowledging their prince by no other title than that which belongs to him as the sovereign of each distinct State, Duke of Brabant, Lord of Mechlin, Count of Flanders or Namur.— Though the constitution of these States is not in all respects the same, yet as they have had the same original, and are founded on the same principles, a general resemblance may be found in the constitution of all.

Among the provinces of the Low Countries, Brabant has always held the pre-eminence. The dukes of Brabant, in ancient times, under the successors of Charlemagne, seem to have exercised an authority over the princes of many of the other provinces, from which these princes gradually withdrew themselves, as they became more powerful. When the Low Countries were united under one dominion, Brabant became the seat of government, and the residence of the sovereign. When the general assembly of the States of the provinces was convoked, the first place and voice belonged to the deputies of Brabant. In tracing some of the principal lines of the constitution of Brabant, we may behold the main lines of the constitution of these provinces.

The great charter of the liberties of this province is named the Blythe
or

or Joyous Entry of Brabant;* so named because the sovereign, when he enters on his government, binds himself by an oath to govern according to this great charter, on which are founded the happiness and security of his subjects. The Joyous Entry may be regarded as a compact between the prince and the people. The rights and privileges claimed by the people are expressed in numerous articles, and the conditions are declared on which the people consent to yield obedience, and on which the prince is willing to reign. In this great instrument of liberty, the powers of the States of the province are ascertained; the constitution of the tribunals and courts of justice is determined; the magistrates and great officers of the State are described; the general rights and franchises of all the citizens are recited in many important particulars; even their exercises and amusements are not omitted. A remarkable clause is added, that if the sovereign shall infringe any article of the Joyous Entry, his subjects shall be released from service and duty until due reparation be made.[†]

The Joyous Entry was obtained in those early times, when Brabant, yet a separate State, was governed by its own princes, the dukes of Brabant; some important additions were afterwards gained under the princes of Burgundy and Austria. The sovereigns of this State, during a long course of ages, have, at the beginning of their reign, entered into solemn engagements to govern according to the Joyous Entry. These engagements are made publicly at Brussels at the inauguration of the prince, and in presence of the States of the province. The ceremonies that accompany this solemn act, are such as recal to the prince the natural equality of men, and the conditions on which a free people

are willing to admit the rule of a sovereign.

The States form an essential and important part of the constitution of Brabant, and a great support of its liberty. The States are composed of the three orders, the clergy, the nobles, and the third estate, as it is called, or the commons. Two prelates and eleven abbots form the order of the clergy, which is esteemed the first order in the States. The nobles make the second order. The entry into the States is not open to all without distinction who are noble by birth, nor is it in the power of the prince to introduce those whom he ennobles into this assembly. The nobles who enter into the States, must exhibit proofs that their family has been noble during four descents on both sides, and must also possess estates in Brabant of a certain yearly value in proportion to their rank, as duke, count, or baron. The nobles that enter into the States, according to this description, do not exceed at present the number of thirty. The third estate, or the commons, are represented by deputies chosen from the magistrates of the three principal cities of Brabant, Brussels, Louvain, and Antwerp. These representatives are in all seven. Anciently other cities in Brabant have exercised their right of sending representatives also.

The States are assembled at Brussels. It is the important privilege of the States, that no tax can be imposed, or subsidy granted, without their consent and authority. The care with which the constitution has provided, that the gift of public money should not be too rashly made, deserves to be remarked. When the sovereign requires a subsidy, his requisition is presented to the States in the respectful form of a petition. The States deliberate; and the clergy, and the nobles, if they

* *Blyde Inkomste van Brabant.*

† The Prince of Orange availed himself of this privilege of Brabant, in his declaration against Philip II.

they give their consent, consent in these terms, "provided that the third estate shall also consent." But the deputies of the cities can give no consent, till they have collected the sense of the cities which they represent. For this purpose, in each of the three principal cities is assembled the great chamber of the city, composed, as at Brussels, of the magistrates, of the ancient council, consisting of those who have formerly been magistrates, and of the rulers, or deans, as they are called, of the communities of arts and trades, which are divided into nine bands or nations. To this assembly, which is numerous, the deputies report the request of the prince, and the consent of the clergy and nobles. The chamber deliberates on this proposition, and the plurality of voices decides; though this constitution partakes so largely of the republican spirit, that it has sometimes been contended, that the consent of the chamber is not duly obtained unless the voices are unanimous. The deputies make their report to the States; and if the three principal cities are unanimous in their consent, the subsidy is granted; but their common consent is required. With such care the constitution of Brabant has provided, that the people shall not be too rashly loaded with oppressive taxes, and that the representatives of the commons shall not be too lavish and complaisant in their grant of public money. When the subsidy is granted, it still belongs to the States to impose and collect the taxes that are to yield this subsidy; and these taxes are not to be imposed unequally or arbitrarily, but shared among the different parts of the province, according to a just and determined proportion.

Personal liberty and security, as well as property, are well guarded by the constitution of Brabant. No

arbitrary mandate can deprive a citizen of his liberty: his dwelling is sacred: if he is suspected of a crime, the officers of justice are not permitted to enter his house for the purpose of apprehending him, unless two magistrates are present. He cannot be detained in prison without just cause: within a short and limited space after his confinement, he has a right to call on his judges, that they may determine whether there are sufficient grounds for his detention. No foreign jurisdiction has any power over him. The Joyous Entry declares, that no native of Brabant shall be drawn out of his own province, to appear before the tribunal of another country; neither can he be tried by any other than his natural judges, and those tribunals, which the laws of Brabant have appointed.

In the cities, the magistrates are the judges. The magistrates of the cities are commonly named by the sovereign, but are named from a list of three for each magistrate presented by the city. Sometimes the choice is limited, as at Brussels, where the seven magistrates, who act as judges, are to be taken among the descendants of seven honourable families, anciently seated in that city; a limitation that yet leaves a wide choice. The magistrates of cities, distinguished by their rank and situation, and educated in the knowledge of the laws of the country, form a respectable tribunal, in which their fellow-citizens safely confide. That they may be the less suspected of undue attachment, the Joyous Entry excludes from the magistracy those who hold certain offices of profit and trust immediately under the prince.

In the country,* the magistrates of the bourgs or villages are the judges. The magistrates of bourgs or villages are named by the lord or whose

* It is the distinction of cities, that they are walled and shut with gates. Bourgs and villages are open and without walls. The *bourg* is distinguished from the village only by its greater extent or populousness.

whose manor the bourg or village is situated; but lest the administration of justice should be rashly trusted to unlettered judges, taken at will among the inhabitants of bourgs or villages, two lettered magistrates, as they are styled, educated in the profession of the law, guide the determinations of this tribunal. The Joyous Entry, which has been vigilant in its care, that the chief employments of Brabant should be filled only by those who are born in the province, requires, that the magistrates of cities, as well as of bourgs and villages, should be natives of Brabant, and should be sworn to maintain the provisions of this great charter of liberty.

The magistrates of cities, and the magistrates of bourgs and villages, judge in civil as well as in criminal causes. In criminal causes their sentence is final, and cannot be reversed: in civil causes, there lies an appeal to the great tribunal of the province, the council of Brabant.

The council of Brabant, the sovereign tribunal of the province, took its origin under the first dukes of Brabant, and afterwards received an increase of dignity under the dukes of Burgundy. The Joyous Entry has by many articles regulated the constitution of this tribunal, which it has justly esteemed of high consequence to the liberties of the State. A president, named by distinction chancellor of Brabant, and sixteen judges compose this tribunal. The undue intrusion of strangers is guarded against with laudable jealousy. The chancellor, if he is not a native of Brabant, must possess estates of a certain yearly value in the province. The other judges, with the exception of two, must be natives of Brabant. The judges, in case of vacancy, are named by the sovereign, out of a list presented by the council of three counsellors learned in the laws for each judge, and when named are not to be displaced.

The jurisdiction of this tribunal, as a court of justice, is extensive,

All civil causes that have been litigated before the magistrates of cities and villages, may be heard by appeal in the council of Brabant. Many causes also fall under the cognizance of this tribunal in the first instance; in particular, all accusations on the score of sedition and treason under its various branches. All who are of the rank of noble, magistrates, counsellors, and others of the profession of the law, are subject to the jurisdiction of this court, in criminal as well as in civil causes. The sentence of this tribunal is final, and admits no appeal.

But the authority of the council of Brabant is not confined to the administration of justice. The constitution has reposed an important trust with respect to legislation in this tribunal, which is an intermediate power placed between the prince and the people. The States of Brabant do not concur with the sovereign in enacting of laws, otherwise than by the remonstrances which they may address to him; but the Joyous Entry ordains, that no edict or decree of the sovereign shall obtain the force of a law in Brabant, till it has been examined and approved by the judges of this tribunal, and subscribed by the chancellor of Brabant. Thus the legislative power of the prince, already limited by the provisions of the Joyous Entry, is still further limited by the controul which the constitution has placed in the council of Brabant. In the edicts of the prince that are submitted to this court, the judges are bound to respect the dispositions of the Joyous Entry; and it is a part of their oath, that they shall subscribe no edict which is in opposition to this great charter.

The council of Brabant, which exercises this high charge with respect to legislation, in ancient times possessed a still greater power. At the accession of the house of Burgundy, it was ordained, that when the prince was absent from the province, the government should be vested

vested in the council of Brabant. The jealousy which the State entertained of the powerful house of Burgundy, bestowed this important charge on the council of Brabant; but that privilege has not remained.

This is a faint delineation of the constitution of Brabant, of the limits within which the power of the sovereign is circumscribed, and of the privileges that the people possess in some important articles. With such limited powers governed anciently the dukes of Brabant and Burgundy, and with such limitations in later times have governed the Austrian princes of Spain, or of Germany. This description agrees also in the most essential points with the constitution of the other provinces, where the prince binds himself also, at his inauguration, to govern according to the ancient laws and usages, where the State possess the power of imposing and levying taxes, and where the people are in

like manner judged by the magistrates and the council of the province. Yet it is to be remarked, that the privileges of Brabant have been more accurately defined, and are more amply extended, than those of any other province.*

The Austrian Netherlands enjoy the benefit of that wise constitution, which they have established and maintained. Governed according to their own laws, secured in their property and personal liberty, and charged only with moderate taxes imposed by themselves, the Flemings enjoy the best gifts of a free constitution; nor have they cause to repine, in comparing their situation with that of other countries, when they behold around them either nations that are subject to arbitrary sway, or nations that, enjoying liberty, are yet oppressed with burthensome taxes, from which these provinces are happily exempted.

DISSERTATION ON THE ARABS.

BY SIR W. JONES.

Being the fourth Anniversary Discourse delivered to the Society Feb. 15, 1787.

From the History and Antiquities of Asia.

[Concluded from Page 54.]

II. IT is generally asserted, that the old religion of the Arabs was entirely Sabian; but I can offer so little accurate information concerning the Sabian faith, or even the meaning of the word, that I dare not yet speak on the subject with confidence. This at least is certain, that the people of Yemen

very soon fell into the common, but fatal error of adoring the sun and the firmament; for even the third in descent from Yocktan, who was consequently as old as Nahor, took the surname of Abdus-hams, or Servant of the Sun; and his family, we are assured, paid particular honours to that luminary: other

* Strada relates, that pregnant women frequently passed from the other provinces into Brabant, that their children might partake the more extended privileges of that province.

Among the particular privileges of Brabant, is to be mentioned that noted privilege granted by the emperors, and named the Golden Bull of Brabant, by which it is forbidden to all princes of the empire, within or without their dominions, to exercise any jurisdiction over the natives of Brabant, unless justice should be denied by the Duke of Brabant. The council of Brabant was entrusted with the execution of this bull, and was empowered to put to the ban of the empire any prince who should venture to infringe it. An article was inserted in the treaty of Westphalia, to correct the abuses that had sprung from the Golden Bull of Brabant.

other tribes worshipped the planets and fixed stars; but the religion of the poets at least seem to have been pure Theism; and this we know with certainty, because we have Arabian verses of unsuspected antiquity, which contain pious and elevated sentiments on the goodness and justice, the power and omnipresence of Allah, or the God. If an inscription, said to have been found on marble in Yemen, be authentic, the ancient inhabitants of that country preserved the religion of Eber, and professed a belief in miracles and a future state.

We are also told, that a strong resemblance may be found between the religions of the pagan Arabs and the Hindus; but though this may be true, yet an agreement in worshipping the sun and stars will not prove an affinity between the two nations: the powers of God represented as female deities, the adoration of stones, and the name of the Idol Wudd, may lead us indeed to suspect, that some of the Hindu superstitions had found their way into Arabia; and though we have no traces in Arabian history of such a conqueror or legislator as the great Sefac, who is said to have raised pillars in Yemen as well as at the mouth of the Ganges, yet since we know, that Sácyá is a title of Buddha, whom I suppose to be Woden, since Buddha was not a native of India, and since the age of Sefac perfectly agrees with that of Sácyá, we may form a plausible conjecture that they were in fact the same person who travelled eastward from Ethiopia, either as a warrior or as a law-giver, about a thousand years before Christ, and whose rites we now see extended as far as the country of Nifon, or, as the Chinese call it, Japuen, both words signifying the Rising Sun. Sácyá may be derived from a word meaning power, or from another denoting vegetable food; so that this epithet will not determine whether he was a hero or

a philosopher; but the title Buddha, or wife, may induce us to believe that he was rather a benefactor than a destroyer of his species: if his religion, however, was really introduced into any part of Arabia, it could not have been general in that country; and we may safely pronounce, that before the Mohammedan revolution, the noble and learned Arabs were Theists, but that a stupid idolatry prevailed among the lower orders of the people.

I find no trace among them, till their emigration, of any philosophy but Ethics; and even their system of morals, generous and enlarged as it seems to have been in the minds of a few illustrious chieftains, was on the whole miserably depraved for a century at least before Muhammed: the distinguishing virtues which they boasted of inculcating and practising, were a contempt of riches, and even of death; but, in the age of the Seven Poets, their liberality had deviated into mad profusion, their courage into ferocity, and their patience into an obstinate spirit of encountering fruitless dangers: but I forbear to expatiate on the manners of the Arabs in that age, because the poems entitled Almoállakát, which have appeared in our own language, exhibit an exact picture of their virtues and their vices, their wisdom, and their folly; and shew what may be constantly expected from men of open hearts and boiling passions, with no law to control, and little religion to restrain them.

III. Few monuments of antiquity are preserved in Arabia, and of those few the best accounts are very uncertain; but we are assured, that inscriptions on rocks and mountains are still seen in various parts of the Peninsula: which, if they are in any known language, and if correct copies of them can be procured, may be decyphered by easy and infallible rules.

The first Albert Schultens has
preserved

preserved in his Ancient Memorials of Arabia, the most pleasing of all his works, two little poems in an elegiac strain, which are said to have been found, about the middle of the seventh century, on some fragments of ruined edifices in Hadramut near Aden, and are supposed to be of an indefinite, but very remote age. It may naturally be asked, in what characters were they written? Who decyphered them? Why were not the original letters preferred in the book where the verses are cited? What became of the marbles, which Abdurrahman then governor of Yemen, most probably sent to the Khalifah at Bagdad? If they be genuine, they prove the people of Yemen to have been "herds-men and warriors, inhabiting a fertile and well-watered country full of game, and near a fine sea abounding with fish, under a monarchical government, and dressed in green silk or velets of needle-work," either of their own manufacture, or imported from India. The measure of these verses is perfectly regular, and the dialect undistinguishable, at least by me, from that of Kuraish; so that if the Arabian writers were much addicted to literary impostures, I should strongly suspect them to be modern compositions on the instability of human greatness, and the consequences of irreligion, illustrated by the example of the Himyarick princes; and the same may be suspected of the first poem quoted by Schultens, which he ascribes to an Arab in the age of Solomon.

The supposed houses of the people called Thamud are also still to be seen in excavations of rocks; and, in the time of Tabrizi, the grammarian, a castle was extant in Yemen, which bore the name of Aladbat, an old bard and warrior, who first, we are told, formed his army, thence called al-khamis, in five parts, by which arrangement he defeated the troops of Himyar in an expedition against Sanâa.

Of pillars erected by Sesan, after his invasion of Yemen, we find no mention in Arabian histories; and, perhaps, the story has no more foundation than another told by the Greeks and adopted by Newton, that the Arabs worshipped Urania, and even Bacchus by name, which, they say, means great in Arabick; but where they found such a word we cannot discover: it is true, that Beccah signifies a great and tumultuous croud, and, in this sense, is one name of the sacred city commonly called Mecca.

The Câbah, or quadrangular edifice at Mecca, is indisputably so ancient, that its original use, and the name of its builder, are lost in a cloud of idle traditions. An Arab told me gravely, that it was raised by Abraham, who, as I assured him, was never there: others ascribe it, with more probability, to Ilmael, or one of his immediate descendants; but whether it was built as a place of divine worship, as a fortress, as a sepulchre, or as a monument of the treaty between the old possessors of Arabia and the sons of Kedar, antiquaries may dispute, but no mortal can determine. It is thought by Reland to have been the mansion of some ancient Patriarch, and revered on that account by his posterity; but the room, in which we now are assembled, would contain the whole Arabian edifice; and if it were large enough for the dwelling-house of a Patriarchal family, it would seem ill adapted to the pastoral manners of the Kedarites; a Persian author insists, that the true name of Mecca is Maheadah, or the Temple of the Moon; but although we may smile at his etymology, we cannot but think it probable that the Câbah was originally designed for religious purposes. Three couplets are cited in an Arabick history of this building, which, from their extreme simplicity, have less appearance of imposture than other verses of the same kind: they are ascribed to Afad, a Tobbâ, or king by succession,

cession, who is generally allowed to have reigned in Yemen an hundred and twenty-eight years before Christ's birth, and they commemorate, without any poetical imagery, the magnificence of the prince in covering the holy temple with striped cloth and fine linen, and in making keys for its gate. This temple, however, the sanctity of which was restored by Muhammed, had been strangely profaned at the time of his birth, when it was usual to decorate its walls with poems on all subjects, and often on the triumphs of Arabian gallantry and the praises of Grecian wine, which the merchants of Syria brought for sale into the deserts.

From the want of materials on the subject of Arabian antiquity, we find it very difficult to fix the chronology of the Ismailites with accuracy beyond the time of Adnan, from whom the impostor was descended in the twenty-first degree; and although we have genealogies of Alkamah and other Himyarick bards as high as the thirtieth degree, or for a period of nine hundred years at least, yet we can hardly depend on them so far as to establish a complete chronological system: by reasoning downwards, however, we may ascertain some points of considerable importance. The universal tradition of Yemen is, that Yuktan, the son of Eber, first settled his family in that country; which settlement, by the computation admitted in Europe, must have been above three thousand six hundred years ago, and nearly at the time when the Hindus, under the conduct of Rama, were subduing the first inhabitants of these regions, and extending the Indian empire from Ayódhya, or Audh, as far as the isle of Sinhal or Silán. According to this calculation, Nuaman, king of Yemen, in the ninth generation from Eber, was contemporary with Joseph; and if a verse composed by that prince, and quoted by Abulfeda, was really preserved,

as it might easily have been by oral tradition, it proves the great antiquity of the Arabian language and metre. This is a literal version of the couplet: "When thou, who art in power, conductest affairs with courtesy, thou attainest the high honours of those who are most exalted, and whose mandates are obeyed." We are told, that from an elegant verb in this distich the royal poet acquired the surname of Almuáfer, or the courteous. Now the reasons for believing this verse genuine, are its brevity, which made it easy to be remembered, and the good sense comprised in it, which made it become proverbial; to which we may add; that the dialect is apparently old, and differs in three words from the idiom of Hejáz. The reasons for doubting are, that sentences and verses of indefinite antiquity are sometimes ascribed by the Arabs to particular persons of eminence; and they even go so far as to cite a pathetic elegy of Adam himself on the death of Abel, but in very good Arabick and correct measure. Such are the doubts which necessarily must arise on such a subject, yet we have no need of ancient monuments or traditions to prove all that our analysis requires; namely, that the Arabs, both of Hejáz and Yemen, sprang from a stock entirely different from that of the Hindus, and that their first establishments in the respective countries where we now find them, were nearly coeval.

I cannot finish this article without observing, that when the king of Denmark's ministers instructed the Danish travellers to collect historical books in Arabick, but not to busy themselves with procuring Arabian poems, they certainly were ignorant that the only monuments of old Arabian history are collections of poetical pieces, and the commentaries on them; that all memorable transactions in Arabia were recorded in verse; and that more certain facts may be known by reading

reading the Hamásah, the Diwan of Hudhail, and the valuable work of Obaidullah, than by turning over a hundred volumes in prose, unless indeed those poems are cited by the historians as their authorities.

IV. The manners of the Hejázî Arabs, which have continued we know from the time of Solomon to the present age, were by no means favourable to the cultivation of arts; and as to sciences, we have no reason to believe that they were acquainted with any; for the mere amusement of giving names to stars, which were useful to them in their pastoral or predatory rambles thro' the desarts, and in their observations on the weather, can hardly be considered as a material part of astronomy. The only arts in which they pretended to excellence (I except horsemanship and military accomplishments,) were poetry and rhetoric: that we have none of their compositions in prose before the Korân, may be ascribed, perhaps, to the little skill which they seem to have had in writing; to their predilection in favour of poetical measure, and to the facility with which verses are committed to memory; but all their stories prove that they were eloquent in a high degree, and possessed wonderful powers of speaking without preparation in flowing and forcible periods. I have never been able to discover what was meant by their book called Rawásim, but suppose that they were collections of their common or customary law. Writing was so little practised among them, that their old poems, which are now accessible to us, may almost be considered as originally unwritten; and I am inclined to think, that Samuel Johnson's reasoning on the extreme imperfection of unwritten languages, was too general; since a language that is only spoken may nevertheless be highly polished by a people who, like the ancient Arabs, make the improvement of their idiom a national concern, appoint

solemn assemblies for the purpose of displaying their poetical talents, and hold it a duty to exercise their children in getting by heart their most approved compositions.

The people of Yemen had possibly more mechanical arts, and, perhaps, more science; but although their ports must have been the emporia of considerable commerce between Egypt and India, or part of Persia, yet we have no certain proofs of their proficiency in navigation or even in manufactures. That the Arabs of the desert had musical instruments, and names for the different notes, and that they were greatly delighted with melody, we know from themselves; but their lutes and pipes were probably very simple, and their music, I suspect, was little more than a natural and tuneful recitation of their elegiac verses and love songs. The singular property of their language in flinging compound words, may be urged, according to Bacon's idea, as a proof that they had made no progress in arts, "which require," says he, a variety of combinations "to express the complex notions arising from them;" but the singularity may perhaps be imputed wholly to the genius of the language; and the taste of those who spoke it; since the old Germans, who knew no art, appear to have delighted in compound words, which poetry and oratory, one would conceive, might require as much as any meaner art whatsoever.

So great on the whole was the strength of parts or capacity, either natural or acquired from habit, for which the Arabs were ever distinguished, that we cannot be surprised when we see that blaze of genius which they displayed as far as their arms extended; when they burst, like their own dyke of Arim, through their ancient limits, and spread, like an inundation, over the great empire of Irân. That a race of Tázis, or coursers, as the Persians call them, "who drank the milk

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LE GUILLOTINE.

"milk of camels and fed on lizards, "should enter a thought of sub- "duing the kingdom of Feridun," was considered by the general of Yezdegird's army as the strongest instance of fortune's levity and mutability; but Firdausi a complete master of Asiatic manners, and singularly impartial, represents the Arabs, even in the age of Feridun, as "disclaiming any kind of dependence on that monarch, exult- "ing in their liberty, delighting in eloquence, acts of liberality, and "martial achievements; and thus "making the whole earth, says the "poet, red as wine with the blood "of their foes, and the air like a "forest of canes with their tall "spears." With such a character they were likely to conquer any country that they could invade, and if Alexander had invaded their dominions, they would, unquestionably, have made an obstinate, and probably a successful, resistance.

ACCOUNT OF THE GUILLOTINE.

WITH A VIEW OF THAT MACHINE.

THE Guillotine, an instrument for beheading criminals in France, is not an invention of that country. It has been used in England, but was confined in its use to the province of Hardwick, or the places within its precinct. The execution was generally at Hallifax. This machine is now destroyed, but one of the same kind is in a room under the parliament-house at Edinburgh, where the use of it was introduced by the Earl of Morton, who took a model of it as he passed through Hallifax, and had the misfortune at length to suffer by it himself. In England and Scotland it is called the Maiden. Its name, *La Guillotine*, is taken from the name of the person who brought it into use in Paris, as at Lille it is called *Louison*, for the same reason.

There are several engravings of this instrument to be seen; one in wood, in 1520; another, to a German translation of the works of Petrarch,

in 1520, and some others: in all which, the axe is straight or semi-circular, but always horizontal.—The sloping position of the French axe appears the best for celerity.

The machine is about ten feet high; at four feet from the bottom is a cross-bar, on which to lay the head, which is kept down by another bar placed above. In the inner edge of the frame are grooves; in these is placed a sharp axe, with a vast weight of lead, supported at the summit with a peg, to which peg is fastened a cord, which the executioner pulling, lifts a latch, and the axe falls and beheads the prisoner. This is the machine universally used in France. The criminal is tied to a plank, eighteen inches broad, and about four feet long, which comes almost up to his chin. As soon as he is secured, the executioner fixes him in the proper situation: a basket is placed to receive the head.

THE PRESENT STATE OF THE REPRESENTATION OF ENGLAND AND SCOTLAND.

[Continued from Page 33.]

WALES,

SENDS members to the British parliament, by virtue of the act of 27 Henry VII. One member for each county, and one for each borough; of which the boroughs of

Beumaris, Radnor, and Montgomery, can alone be said to be under absolute controul; the other places generally chuse residents.

In Anglesea County, the Earl of Uxbridge's interest prevails.

Q

Beumaris

Beaumaris Town, has only 24 voters, and its patron is Lord Bulkeley.

Cardigan County. The prevailing interest here is the Earl of Lisburne, the present member.

Cardigan Town, has upwards of 1200 burgesses, among whom Mr. Johnes has the greatest influence.

Carmarthen County, is contested between Mr. Rice, son of the late George Rice, Esq. and Sir William Mansel.

Carmarthen Town, where the burgesses, to the amount of 500, vote, is under the influence of J. Phillips, Esq.

Carnarvon County. The leading interest here is Lord Bulkeley's.

Carnarvon Town, whose burgesses amount to 700, has for its patron Lord Bulkeley.

Denbigh County. The families of Wynn and Middleton have the leading influence here; the first is generally returned for the county, and the last for the town of

Denbigh, whose voters are burgesses, to the amount of 500.

Flint County, is strongly attached to its present member, Sir Roger Mostyn; as is

Flint Town, where the voters are about 1000, inhabitants of that and the neighbouring towns, to the Wynne family.

Glamorganshire, has lately shewn a spirit of independence in resisting the interests of the Duke of Beaufort, Lords Plymouth, Bute, and Vernon, and electing Mr. Wyndham, a gentleman of their county, in opposition.

Cardiff, has about 1000 voters, burgesses, who are strongly attached to Lord Bute. In

Merioneth County, the Wynne interest prevails.

Montgomery County, has been contested between Mr. Owen and Earl Powys.

Montgomery Town, where the burgesses are only 80, are under the influence of Earl Powys.

Pembroke County, is strongly attached to the Owen family; and *Pembroke Town*, whose voters are about 500, to Mr. Barlow.

Haverford-West, has about 500 voters, attached to Lord Milford.

Radnor County. The interest here centers in the Earl of Oxford; as is also

Radnor Town, although it has near 1000 voters.

Of SCOTLAND.

The political state of this kingdom was, in ancient times, like to that of most others in Europe. The lands were considered as the property of the sovereign; his barons or vassals had territories parcelled out among them, under the condition of performing service and fidelity, of supporting him in war, and obeying him and giving him counsel in peace. The lands were held by the barons (by grants or charters from the king, as original proprietor) who were obliged to appear in arms when summoned by him to battle, or to attend him in parliament, if he stood in need of their assistance, in making laws or imposing taxes. Taxes were in those days granted only upon particular occasions, such as the redemption of the sovereign if a prisoner, the payment of the dowry of his eldest daughter, or the expence attending the making his eldest son a knight. To attend parliament was then accounted a duty, and a mark of the subjection of a feudal vassal; it was always accompanied with much expence, and of course, if possible, avoided.

As the king parcelled out his lands among the barons, so did they among their inferiors and dependents, under conditions similar to those which were imposed upon themselves by the sovereign. The barons had also their baron-courts, in imitation of the parliament of the kingdom, at which their vassals were obliged to appear, and where they sat and acted as judges and legislators within the territories of their lord.

A great

A great while after the union, it became a practice in Scotland, for the sake of acquiring political influence, to convey^{*} a freehold estate to a friend by fair titles, but either under a back bond, or obligation in honour, to re-convey and to use it for the grantor's advantage. To put a stop to this, the trust oath, or oath of possession, was framed; which may be put by a freeholder to any one who claims a right to vote, either at an election for a member of parliament, or at making up the roll of the freeholders of the county; and if refused to be taken and subscribed, the name of the person refusing is to be struck off from the roll, or list of freeholders. This oath, however, does not put an end to fictitious qualifications. The most usual methods of framing them were the following: † A proprietor first feud out the lands, upon which he meant to make the qualification, to some friend; he then alienated the superiorities in fee, life-rent or wadset, to the persons whom he wished to entitle to vote; after which, the friends, to whom he had feuded out the lands, re-disposed them to him; and thus he gave away the bare superiority only. This act was legal in appearance, because the law of Scotland allows a man to alienate the superiority, ‡ provided he retains the property in his lands; and it entitles the person holding the superiority to a right to vote. But in this respect it was illegal; because the persons who received such superiorities were understood, in honour, to restore the qualifications

when required; which transaction is done in a way so as not to make it possible for the voter to disturb the titles of the real proprietor, and to vote under his influence.

The court of session, in the course of the questions which arose in consequence of the general election, in 1768, besides putting the trust oath, allowed several interrogatories to be put to those who claimed a right to vote, for the purpose of discovering the nature of the transaction. Whether the claimant had been solicited to accept of the qualification, and if it was not given merely to create a vote? Whether any thing had been truly paid for it, or was truly and *bona fide* to be paid? Who defrayed the expence of making the conveyances, &c. &c.?

To such questions several persons, who had taken the trust oath, refused to reply, and their names were, for that reason, struck off from the rolls of freeholders. But the decisions of the house of sessions were reversed, upon the same questions being brought by appeal before the House of Lords. It would seem, that the House of Lords, having then considered the trust oath as the only test of possession allowed by law, and that it exceeded their powers, as a court of justice, to adopt any other mode of proof, this was understood to be law; till at last, on the review of two questions by the House of Lords, of a like nature, different principles were adopted. In the cases of the Hon. William Elphinstone against John Campbell, Esq. and others, 30th of April, 1787, and

* It never was a practice to convey the property of a freehold estate, only the superiority, as aforesaid. The law, as to the trust oath, made no difference in the mode, but only obliged the parties to rely upon the understood point of honour, instead of a promise, or back bond, as to the use to be made of the vote, and as to the restoration of the superiority when required.

† A more usual way was, for a proprietor to convey the whole lands, both property and superiority, to a friend; which friend first reconveyed the property back to the owner, and then parcelled out the superiorities, and conveyed them to the persons who were meant to have votes: this way was preferred, as avoiding any direct transaction betwixt the known owner and the new voter.

‡ On the contrary, a man cannot alienate the superiority alone, except it appears that he is not then possessed of the property; and hence arose the various devices to alienate, in appearance, the property, previous to splitting the superiorities.

and of Sir William Forbes and others, against Sir John Macpherson, 19th of April, 1791, it was decided, "That special interrogatories might be put to those who claimed a right to vote; and if, besides taking the trust oath, they refused to reply, or if, from their replies, the transaction appeared to be simulate, and the vote fictitious, the claimant ought to be rejected."

It was then laid down by the court to be the law of Scotland, which it certainly is, "That the proprietor of a mere right of superiority, which entitles him only to a penny Scots yearly, is a freeholder, if he be fairly holder and possessor of that interest in the lands, such as it be;"* but if, for the sake of making

a vote, one person, shall only in appearance, give to another a right of superiority, while the receiver is bound in honour to vote either for him or his friend, and not to disturb the titles of the grantor, in such a case, then, is a fraud committed against the law, which may be investigated in the same way with any other question of the same kind."

The number of voters in several counties in Scotland, is not greater than in many of the rotten boroughs in England. The right of voting being thus limited, their representatives cannot be said to be fairly and impartially elected, receiving the voice of influence and power, instead of the suffrages of the people at large.

ESSAY ON THE CHARACTER OF DR. JOHNSON.

BY ARTHUR MURPHY, ESQ.

IF we look back, as from an eminence, to view the scenes of life, and the literary labours in which Dr. Johnson was engaged, we may be able to delineate the features of the man, and to form an estimate of his genius.

As a man, Dr. Johnson stands displayed in open day-light. Nothing remains undiscovered. Whatever he said is known; and without allowing him the usual privilege of hazarding sentiments, and advancing positions, for mere amusement, or the pleasure of discussion, criticism has endeavoured to make him answerable for what, perhaps, he never seriously thought. His diary, which has been printed, discovers still more. We have before us the very heart of the man, with all

his inward consciousness. And yet neither in the open paths of life, nor in his secret recesses, has any one vice been discovered. We see him reviewing every year of his life, and severally censuring himself, for not keeping resolutions, which morbid melancholy, and other bodily infirmities, rendered impracticable. We see him for every little defect imposing on himself voluntary penance, going through the day with only one cup of tea without milk, and to the last, amidst paroxysms and remissions of illness, forming plans of study and resolutions to amend his life.^t Many of his scruples may be called weaknesses; but they are the weaknesses of a good, a pious, and most excellent man.

His person, it is well known,

was

* That is, provided the lands of which he appeared to be superior are of a certain value.

The law meant to give a right to vote to every man who had lands, which had been valued at 400l. Scots, in the tax-rolls. Now any man is allowed to vote, who is superior of such an estate, though he draws but a penny or any nominal feu: but if a case can be imagined of a person's drawing a feu duty of 1000l. a year from lands valued at only 300l. Scots, that would not give him a vote. The right to vote is fixed by the value of the lands themselves, over which a man has a superiority, and not by the value of the feu duty which the superior draws from the lands.

^t On the subject of voluntary penance see the Rambler, No. CX.

was large and unwieldy. His nerves were affected by that disorder, for which, at two years of age, he was presented to the royal touch. His head shook, and involuntary motions made it uncertain that his legs and arms would, even at a tea-table, remain in their proper place. A person of Lord Chesterfield's delicacy might in his company be in a fever. He would sometimes of his own accord do things inconsistent with the established modes of behaviour. Sitting at table with the celebrated Mrs. Cholmondeley, who exerted herself to circulate the subscription for Shakespeare, he took hold of her hand in the middle of dinner, and held it close to his eye, wondering at the delicacy and the whiteness, till with a smile she asked, will he give it to me again when he has done with it? The exterior of politeness did not belong to Johnson. Even that civility which proceeds, or ought to proceed, from the mind, was sometimes violated. His morbid melancholy had an effect on his temper; his passions were irritable; and the pride of science, as well as of a fierce independent spirit, inflamed him on some occasions above all bounds of moderation. Though not in the shade of academic bowers, he led a scholastic life; and the habit of pronouncing decisions to his friends and visitors gave him a dictatorial manner, which was much enforced by a voice naturally loud, and often overstretched. Metaphysical discussion, moral theory, systems of religion, and anecdotes of literature, were his favourite topics. General history had little of his regard. Biography was his delight. The proper study of mankind is man. Sooner than hear of the Punic war, he would be rude to the person that introduced the subject.

Johnson was born a logician; one of those, to whom only books of logic are said to be of use. In consequence of his skill in that art,

he loved argumentation. No man thought more profoundly, nor with such acute discernment. A fallacy could not stand before him; it was sure to be refuted by strength of reasoning, and a precision both in idea and expression almost unequalled. When he chose by apt illustration to place the argument of his adversary in a ludicrous light, one was almost inclined to think ridicule the test of truth. He was surprized to be told, but it is certainly true, that, with great powers of mind, wit, and humour were his shining talents. That he often argued for the sake of a triumph over his adversary, cannot be dissembled. Dr. Rose, of Chiswick, has been heard to tell of a friend of his, who thanked him for introducing him to Dr. Johnson, as he had been convinced, in the course of a long dispute, that an opinion which he had embraced as a settled truth, was no better than a vulgar error. This being reported to Johnson, "Nay," said he, "do not let him be thankful, 'for he was right, and I was wrong.'" Like his uncle Andrew, in the ring at Smithfield, Johnson, in a circle of disputants, was determined neither to be thrown nor conquered. Notwithstanding all his piety, self-government, or the command of his passions in conversation, does not seem to have been among his attainments. Whenever he thought the contention was for superiority, he has been known to break out with violence, and even ferocity. When the fray was over, he generally softened into repentance, and, by conciliating measures, took care that no animosity should be left rankling in the breast of his antagonist. Of this defect he seems to have been conscious. In a letter to Mrs. Thrale, he says, "Poor Baretti! 'do not quarrel with him; to neglect him a little will be sufficient. He means only to be frank and manly, and independent, and, perhaps, as you say, a little wife. To be frank, he thinks,

"thinks, is to be cynical; and to be independent, is to be rude. "Forgive him, dearest lady, the rather, because of his misbehaviour "I am afraid he learned part of me. "I hope to set him hereafter a better example." For his own intolerant and overbearing spirit he apologized by observing, that it had done some good; obscenity and impiety were repressed in his company.

It was late in life before he had the habit of mixing, otherwise than occasionally, with polite company. At Mr. Thrale's he saw a constant succession of well-accomplished visitors. In that society he began to wear off the rugged points of his own character. He saw the advantages of mutual civility, and endeavoured to profit by the models before him. He aimed at what has been called by Swift the lesser morals, and by Cicero minores virtutes. His endeavour, though new and late, gave pleasure to all his acquaintance. Men were glad to see that he was willing to be communicative on equal terms and reciprocal complacence. The time was then expected when he was to cease being what George Garrick, brother to the celebrated actor, called him the first time he heard him converse, "a tremendous companion." He certainly wished to be polite, and even thought himself so; but his civility still retained something uncouth and harsh. His manners took a milder tone, but the endeavour was too palpably seen. He laboured even in trifles. He was a giant gaining a purchase to lift a feather.

It is observed by the younger Pliny, that in the confines of virtue and great qualities there are generally vices of an opposite nature. In Dr. Johnson not one ingredient can take the name of vice. From his attainments in literature grew the pride of knowledge; and from his powers of reasoning, the love of disputation and the vain glory of

superior vigour. His piety, in some instances, bordered on superstition. He was willing to believe in preternatural agency, and thought it not more strange that there should be evil spirits than evil men. Even the question about second sight held him in suspense. "Second sight," Mr. Pennant tells us, "is a power of seeing images impressed on the organs of sight by the power of fancy, or on the fancy by the disordered spirits operating on the mind. It is the faculty of seeing spectres or visions, which represent an event actually passing at a distance, or likely to happen at a future day. In 1771, a gentleman, the last who was supposed to be possessed of this faculty, had a boat at sea in a tempestuous night, and, being anxious for his freight, suddenly started up, and said his men would be drowned, for he had seen them pass before him with wet garments and dropping locks. The event corresponded with his disordered fancy. And thus," continues Mr. Pennant, "a distempered imagination, clouded with anxiety, may make an impression on the spirits; as persons restless and troubled with indignation, see various forms and figures while they lie awake in bed." This is what Dr. Johnson was not willing to reject. He wished for some positive proof of communications with another world. His benevolence embraced the whole race of man, and yet was tinctured with particular prejudices. He was pleased with the minister in the Isle of Sky, and loved him so much that he began to wish him not a Presbyterian. To that body of Dissenters his zeal for the established church made him in some degree an adversary; and his attachment to a mixed and limited monarchy led him to declare open war against what he called a full republican. He would rather praise a man of Oxford than of Cambridge. He disliked a whig and loved a tory. These

These were the shades of his character, which it has been the busines of certain party-writers to represent in the darkest colours.

Since virtue, or moral goodness, consists in a just conformity of our actions to the relations in which we stand to the Supreme Being and to our fellow-creatures, where shall we find a man who has been, or endeavoured to be, more diligent in the discharge of those essential duties? His first prayer was composed in 1738; he continued those fervent ejaculations of piety to the end of his life. In his meditations we see him scrutinizing himself with severity, and aiming at perfection unattainable by man. His duty to his neighbour consisted in universal benevolence, and a constant aim at the production of happiness. Who was more sincere and steady in his friendships? It has been said that there was no real affection between him and Garrick. On the part of the latter, there might be some corrosions of jealousy. The character of Prospero, in the Rambler, No. 200, was beyond all question, occasioned by Garrick's ostentatious display of furniture and Dresden china. It was surely fair to take from this incident a hint for a moral essay; and, though no more was intended, Garrick, we are told, remembered it with uneasiness. He was also hurt that his Lichfield friend did not think so highly of his dramatic art as the rest of the world. The fact was, Johnson could not see the passions as they rose and chased one another in the varied features of that expressive face; and by his own manner of reciting verses, which was wonderfully impressive, he plainly shewed that he thought there was too much of artificial tone and measured cadence in the declamation of the theatre. The present writer well remembers being in conversation with Dr. Johnson

near the side of the scenes during the tragedy of King Lear: when Garrick came off the stage, he said, " You two talk so loud you destroy all my feelings." " Prithee," replied Johnson, " do not talk of feelings, Punch has no feelings." This seems to have been his settled opinion; admirable as Garrick's imitation of nature always was, Johnson thought it no better than mere mimicry. Yet it is certain that he esteemed and loved Garrick; that he dwelt with pleasure on his praise; and used to declare, that he deserved his great success, because on all applications for charity he gave more than was asked. After Garrick's death he never talked of him without a tear in his eyes. He offered, if Mrs. Garrick would defire it of him, to be the editor of his works and the historian of his life. It has been mentioned that on his death-bed he thought of writing a Latin inscription to the memory of his friend. Numbers are still living who know these facts, and still remember with gratitude the friendship which he shewed to them with unaltered affection for a number of years. His humanity and generosity, in proportion to his slender income, were unbounded. It has been truly said, that the lame, the blind, and the sorrowful, found in his house a sure retreat. A strict adherence to truth he considered as a sacred obligation, insomuch that, in relating the most minute anecdote, he would not allow himself the smallest addition to embellish his story. The late Mr. Tyers, who knew Dr. Johnson intimately, observed, " that he always talked as if he was talking upon oath." After a long acquaintance with this excellent man, and an attentive retrospect to his whole conduct, such is the light in which he appears to the writer of this essay.

[*To be continued.*]

SUBSTANCE OF AN ADDRESS TO THE PUBLIC, FROM THE
FRIENDS OF THE LIBERTY OF THE PRESS;

Assembled at the Crown and Anchor, on Saturday, Jan. 19, 1793.

WRITTEN BY THE HON. THOMAS ERSKINE.

THE peculiar excellence of the English constitution is, that it creates an equal rule of action for the whole nation, and an impartial administration of justice under it. From these principles result that happy, unsuspecting, and unsuspected freedom which for ages has distinguished society in England.

To maintain this tranquillity of human life, the power of accusation was not given to uninjured individuals, much less to voluntary, unauthorized associations, acting without responsibility; but was conferred upon the supreme executive magistrate; and even that trust, guarded by the personal responsibility of those officers by which the crown exercises its authority, and in the higher order of crimes, guarded again by the office of the grand jury.

These admirable provisions appear to be founded in a deep acquaintance with the principles of society, and to be attended with the most important benefits to the public; because, tempered again with the trial by the country, they enable the English constitution to ratify the existence of a strong, hereditary, executive government, consistently with the security of popular freedom.

By this arrangement of the royal prerogative of accusation, the crown becomes an object of wholesome, but not dangerous jealousy; which, while it prevents it from over-stepping its limits, endears the people to one another from a sense of the necessity of union amongst themselves for the preservation of their privileges.

Under this system, state accusations in modern times have not often been rash or malevolent, and the criminal has been supported by the fraternal tribunal of his country.

But, under the circumstances which assemble us together, all these provisions appear to be endangered.

A sudden alarm has been spread through the kingdom, by the ministers of the crown, of imminent danger to the constitution, and to all order and government.

The existence or extent of these evils, since they have been fancied though not ascertained, by the authority of parliament, we have not assembled to debate. But we may, without sedition, congratulate our fellow-subjects, that, without the punishment of a single individual for any overt act of treason, the people have recovered all that tranquillity and respect for the laws which they appeared to us to have equally possessed at the time when the alarm burst forth.

That large classes of the community should nevertheless give faith to the assertions and acts of a responsible government, is not to be wondered at. When the English constitution is represented to be in danger, we rejoice in the enthusiasm of Englishmen to support it. When that danger is further represented to have been caused or increased by the circulation of treasonable and seditious writings, we acknowledge that it is the duty of every good citizen to discountenance them.

We assemble only from a principle of public duty, to enter our protest against the justice of those associations, which are spreading fast over England, for the avowed object of suppressing and prosecuting writings, more especially when accompanied with rewards to informers; and when these rewards are extended, to question and to punish opinions delivered even in the private intercourses of domestic life.

We

We refrained, at our former meeting, from pronouncing these proceedings to be illegal and punishable, but we consider them to be doubtful in law, and unconstitutional.

In the first place, we object to them as wholly unnecessary; and there ought to be a visible necessity or expediency to vindicate every innovation in administering the laws.

If the ordinary sittings of the courts are found at any time to be insufficient, the king may appoint special commissioners for the trial of offenders.

If the revenue, devoted to the ordinary purposes of justice, should be found insufficient for an unusual expenditure, parliament is ever at hand to supply the means.

If information, also, become necessary, the crown may at any time, by its authority, set even informers in motion.

But under this awful process, public freedom would still be secured, while the public safety was maintained. The crown, acting by its officers, would continue to be responsible for the exercise of its authority, and the community would be found and pure for the administration of justice.

But when, without any necessity, bodies of men voluntarily intrude themselves into a sort of partnership with the executive power; and when the people may be said to be in a manner represented by them—where is the accused to find justice amongst his peers, when arraigned? Where is the boasted trial by the country, if the country is thus to become informer and accuser?—Where is the cautious distrust of accusation, if the grand jury may themselves have informed against the object of it, brought in the very bill which they are to find and subscribed for the prosecution of it? Where, in the end, is the mild, complacent countenance of the jury for trial, if the panel is to come reeking from listening to harangues concerning the absolute necessity of extinguish-

ing the very crimes and the criminals which they are to decide upon in judgment.

But, if these proceedings must thus evidently taint the administration of justice, even in the superior courts, what must be the condition of the courts of quarter sessions, whose jurisdictions over these offences are co-ordinate—where the judges are the very gentlemen who lead those associations, and where the jurors are either their tenants or dependents?

By these observations, we mean no disrespect to the magistracies of our country. But the best men may inadvertently place themselves in situations incompatible with their duties.

The incongruities arising from this rage of popular accusation, are not our original observations. We are led to them by the analogies of the law itself.

On this principle, criminals impeached, not by the people heated with a sense of individual danger, but by the House of Commons representing them, are tried, from the necessity of the case by the Lords, and not by the country. This anomaly of justice arose from the wisdom of our ancestors. They thought that, when the complaint proceeded from the popular branch of the government, it was more substantial justice to the meanest man in England to send him for trial before the Lords, than to trust him to a jury of his equals.

These principles apply, by the closest analogy, to the proceedings which we assemble to disapprove. For the offence must be tried in the country, and frequently in the very town where it is charged to be committed; and thus the accused must not only stand before a court infected by a general prejudice, but, in a manner, disqualified.

These objections to popular associations, apply with double force when directed against the Press, than against any other object.

Associations to prosecute offences against the game laws, or frauds against tradesmen, distinctly describe their objects, and have no immediate tendency to deter from the exercise of rights which are legal, and in which the public have a deep and important interest.

These associations, besides, cannot be so universal as to disqualify the country at large, by prejudice or interest, from the office of trial. They are bottomed besides upon crimes, the perpetration of which is injurious to individuals as such, and which each individual, in his own personal right, might legally prosecute. Whereas we assemble to object to the popular prosecution of those public offences which the crown, if they exist, is bound in duty to prosecute by the attorney general.

The Press, therefore, is a very different consideration; for if the nation is to be combined to suppress writings, without further describing those writings, than by the general denomination—*sedition*; and if these combinations are to extend to whatever does not happen to fall in with their private judgments—no man will venture either to write or to speak upon the topics of government or its administration—a freedom which has ever been acknowledged to be the principal safeguard of that constitution which a *Free Press* for its circulation gradually brought to maturity.

We will therefore maintain and assert, by all legal means, this sacred and essential privilege, the parent and guardian of every other. We will maintain and assert the right of instructing our fellow-subjects by every sincere and conscientious communication which may promote the public happiness; and if, in the legal and peaceable assertion of freedom, we shall be calumniated and persecuted, we must be contented to suffer in the cause of freedom, as our fathers before us have suffered;

but we will, like our fathers, also persevere until we prevail.

Let us, however, recollect, that the law as it stands is amply sufficient for the protection of the Press, if the country will be but true to itself. The extent of the genuine liberty of the Press on general subjects, and the boundaries which separate it from licentiousness, the English law has wisely not attempted to define; it is the office of the jury alone to ascertain them. This system appears to us amply to secure the government, while it equally protects the subject.

It is justly observed by the celebrated Judge Forster, that words are transitory and fleeting, easily forgotten, and subject to mistaken interpretations; all is to rest on the oaths of hired informers. Is this, in the end of the 18th century, to be the condition of our country? Are these to be our chains? And are we to fit down to forge them again for ourselves, and to fasten them on one another?

Our last objection to popular accusation, is the love we bear to the government of England, and our wish that its sanctions may be perpetual; it being our opinion, as expressed in our seventh resolution, at our former meeting—

“ That a system of jealousy and arbitrary coercion of the people “ has been at all times dangerous to “ the stability of the English go- “ vernment.”

For the truth of which we appeal to human nature in general, to the characteristic of Englishmen in particular, and to the history of the country.

In the career of such a system of combination, we foresee nothing but oppression; and when its force is extinguished, nothing but discontent, disobedience, and mis-rule.

When we consider the great proportion of the community, that has already hastily sanctioned the proceedings which we dissent from, the

great

great authority that countenances them, the powerful influence which supports them, and the mighty revenue raised upon the people, which through various channels rewards many of those who lead the rest ;-- we feel the difficulties which this Address has to encounter ; and,

judging of man from his nature, we expect no immediate success from our interposition. But we believe that the season of reflection is not far distant, when this humble effort for the public will be remembered, and its authors vindicated by the people of Great Britain.

ACCOUNT OF THE SECT OF THE PARSEES.

BY J. OVINGTON, M.A.

BESIDES the Moors and the Bannians, and the Faquires, which belong to both professions, the Parsees are a sect very considerable in India, of whom the tradition is, that coming from Persia in a tempest, at the time that Mahomet and his followers gave laws to the Persians, (which they were unwilling to submit to) they were driven to that distress, that they almost despaired of life, till hearing a cock crow, and espousing fire at land, they recovered their hopes of safety, and gained a speedy arrival. The cock therefore is as much esteemed by them, as the cow is by the Bannians, of the lives of both which they are the zealous patrons and protectors. For the worshipping of fire seems to be the most ancient instance of idolatry in the world, insasmuch (as some think) that Cain, after he was banished from the presence of the Lord, turned a downright idolater, and then introduced the worship of the sun, as the best resemblance he could find of the glory of the Lord, which was wont to appear in a flaming light. And in after-times, they worshipped fire in the eastern countries, as the best emblem of the sun, when it was absent. Nor was the vestal fire ever more sacred, than all other fires are with the Parsees, the extinction of which, if it is voluntary, is a crime as heinous as if the vital heat of the cock, or some other beloved animal, were destroyed ; so that if their houses were on fire, they would sooner be persuaded to pour on oil to increase, than water

to affuse the flame. If a candle is once lighted, they would judge the breath of him more than pestilential, that durst attempt to blow it out. And a Parsee servant, who is commanded to bring a hot steel, and warm with it a bowl of punch, will plead his excuse, and that he dare not hasten the coolness of the steel by a violent abatement of the heat. The active flame must be allowed to live, while there is any fuel for it to feed on ; if the fire is once kindled, all care is taken that it comes to a natural expiration, and no violence allowed to bring it to a period sooner. Another account we have for their respect for fire, is, that their great law-giver Zertoolt, was taken into heaven, and brought from thence fire with him (Prometheus like) which he commanded his followers afterwards to worship.

They have other fables concerning Abraham, that he was once in the devil's power, who exposed him to the flames, but the kind fire would not fasten on him ; from which they infer the great unreasonableness of destroying that element, which was so averse (notwithstanding all its fury) from hurting Abraham their friend : the reason of this may be, because that Abraham came from the land of Uz, which signifies fire, which might give the occasion for the fable of his escaping the fire.

They own and adore one Supreme Being, to whom, as he is the original of all things, they dedicate the first day of every month, in a solemn observance of his worship.

And enjoin, besides these, some others for the celebration of public prayers.

At their solemn festivals, whether an hundred or two sometimes resort, in the suburbs of the city, each man, according to his fancy and ability, brings with him his viuals, which is equally distributed, and eat in common by all that are present. For they shew a firm affection to all of their own sentiments in religion, assist the poor, and are very ready to provide for the sustenance and comfort of such as want it. Their universal kindness, either in employing such as are needy and able to work, or bestowing a seasonable bounteous charity to such as are infirm and miserable; leave no man destitute of relief, nor suffer a beggar in all their tribe; and herein so far comply with that excellent rule of Pythagoras, "to enjoy a kind of community among friends."

These Parsees are by another name termed Gaures, or worshippers of fire, because of their veneration for that element, and were transported into India, when Calyf Omar reduced the kingdom of Persia, under the power of the Mahometans; and they profest the ancient religion of the Persians. But their religion spread itself more westerly it seems than Persia, for the Babylonians, who by their religious discipline were engaged to the worshipping the sun, did likewise, under the names of Nego and Shaca, adore the fire and the earth. And the parents of Gregory Nazianzene, who was born in the fourth century at Arianzum, an obscure village belonging to Nazianzum, a town of the second Cappadocia, were of a mixt religion, made up of Judaism and Paganism, or rather some select rites of both; for with the Gentiles they did honour to fire and burning lights, but rejected idols and sacrifices; and with the Jews they observed the Sabbath. But I believe what remains of this cast, are most of them in the kingdom of the Great Mogul,

But we read of some in Persia of great antiquity; for near Yefd, in the province of Ayrack, (or Hicrack Agemi) which yields the richest and fairest tapestries of all Persia, and of the world, and on the mountain Al-bors, there are yet some worshippers of fire, who are said to have used it above 3000 years.

They are not quite so abstemious in their diet as the Bannians, but superstitiously refuse to drink after any stranger, out of the same cup. Some Hindoos will eat of one kind of flesh, some of another, but all refrain from beef, out of respect to kine.

In their callings they are very industrious and diligent, and careful to train up their children to arts and labour. They are the principal men at the loom in all the country, and most of the silks and stuffs at Surat are made by their hands. The high-priest of the Parsees is called Desloor, their ordinary priests Daroos, or Harboods.

I shall not mention their marriages, which much resemble the manner of the Bannians, but proceed only to a description of their way of burying, which is this. The noblest sepulchre which they fancy they can bestow upon their deceased friends, is exposing them to be devoured by the fowls of the air, and bestowing their carcasses on the birds of prey. After the body is for some time dead, the Halachors (which are a sort of scordid Indians) take and carry it out upon a bier into the open fields, near the place where it is exposed to the fowls of heaven. When it is there decently deposited upon the ground, a particular friend beats the fields and neighbouring villages, upon the hunt for a dog, till he can find one out; and having had the good luck to meet him, he cherishes and entices him with a cake of bread, which he carries in his hand for that purpose, till he draws him as near the corpse as he is able; for the nearer the dog is brought to the dead body, the nearer

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are its approaches to felicity. And if the hungry cur can by bits of cake be brought so nigh the deceased, as to come up to him, and take a piece out of his mouth, it is then an unquestionable sign that the condition he died in was very happy; but if the ravenous dog startles at the sight, or loaths the object, or being lately well fed, has no stomach to that ordinary morsel, which he must snatch out of the dead man's jaws, the case then with him is desperate, and his state deplorable. The poor man whom I saw, was by these prognostics very miserable, for the sturdy cur would by no means be enticed to any distance near him. When the dog has finished his part of the ceremony, two Daroos, at a furlong's distance from the bier, stand up with joined hands, and loudly repeat for near half an hour, a tedious form of prayer by heart; but with such a quick dispatch, that they scarce drew breath all the while, as if they had been under some invincible necessity of running over the words in such a time. All the while they were thus gabbling, a piece of white paper fastened to each ear, across the face, hung down two or three inches below the chin; and as soon as they had ended their petitions, the Hallachors took up the corpse, and conveyed it to the repository, which was near, all the company ranking themselves by two and two, and following it with joined hands. The place of sepulture is in the open fields, within a wall built in form of a circle, about twelve feet high, and about an hundred in the circumference; in the middle of which was a door of stone about six feet from the ground, which was opened to admit the corpse. The ground within the walls is raised above four feet, and made shelving towards the corner, that the filth and moisture, which are drained continually from the carcasses, may by an easy passage descend into a sink made in the middle to receive them. The corpse, therefore, was left here, and all the

company departing thence, betook themselves to a rivulet that run near the place for ablution, to cleanse themselves from what defilements, on this melancholy occasion, they might have contracted, and retired afterwards to their proper habitations in the city, from whence this place is distant about a mile. But within the space of a day or two after, some of the nearest relatives return again hither, to observe which of the eyes of their deceased friend was first pickt out by the hungry vultures; and if they find that the right eye was first seized on, this bodes undoubted happiness; if the left, they then are sorrowful, for that is a direful sign of his misery. The Parsees are very nice in the preservation of their hair, and careful to preserve whatever is cut off their heads or beards, that nothing of it be lost or carelessly thrown about, but once a year be decently laid in their burying-place. A description of which, though it be dreſſed with nothing but horror, yet may here properly be inserted.

The burying-place of the Parsees is an object the most dreadful, and of the most horrid prospect in the world, and much more frightful than a field of slaughtered men. It contains a number of carcasses of very different disagreeable colours and aspects. Some are seen there bleeding fresh, but so torn by the vultures that croud upon the walls, that their faces resemble that of a death's head, with the eye-balls out, and all the flesh upon the cheeks picked off. And on the fleshy part of the body, where the ravenous bird tasted a more delicious morsel, are eaten several large holes, and all the skin on every part is mangled and torn by the sharp beaks of these devouring creatures. Here was a leg, and there an arm, here lay half, and there the quarter of a man. Some looked as if they were partly jelly, others were hardened like tanned leather, by the various operations of the sun and weather upon them.

Here

Here lay one picked as clean as a skeleton; near that another, with the skin in some parts green, in others yellow, and the whole so discoloured, as if all within were putrefaction. A sight terrible enough almost to affright an hungry vulture from his prey. But these birds are most delighted with these dismal objects, and that noisome smell which evaporates from the dead corpse affords a pleasant odour to their senscs. The stench of the bodies is intolerable, and of malignity sufficient to strike any man dead that would endure it; and yet the vultures chuse to sit to the leeward upon the wall, luxuriously to suck up and indulge their smell with these deadly foul vapours. Some

of these glutted birds were so cloyed and crammed with human flesh, that they seemed scarce able to take wing, and the feathers of others were much moulted away, by this kind of rank feeding.

Besides this manner of burying, in use with the Parsees, near Surat, there are other eastern nations who have peculiarly affected the entombing their dead bodies in animals. The inhabitants of Pegu reckon him happy, whose fate it is to be devoured by a crocodile. And the natives formerly, near the mouth of the Ganges, if weary of this life by sickness or old age, committed themselves to be devoured by the dog-fish, as the safest passage to their future felicity.

INSTANCES OF REMARKABLE TENURES OF LAND IN ENGLAND.

[Continued from *Page 56.*]

Borough of Guildford.—County of *Surry.*

ROBERT TESTARD held certain land in the town of Guildford, by serjeanty of keeping the whores in the court of our lord the king. And it is set at twenty-five shillings a year rent.

Thomas de la Puelle holds one serjeanty in the town of Guildford of the gift of Richard Testard, for which he formerly used to keep the laundresses of the king's court; and now he pays at the exchequer twenty-five shillings.

Wichnor.—County of *Stafford.*

Sir Philip de Somerville, knight, held the manor of Wichnor in com. Stafford, of the cirle of Lancaster, then lord of the honour of Tutbury, by these memorable services, viz. by two small fees, that is to say, when other tenants pay for relief (of) one whole knight's fee, one hundred shillings, he the said Sir Philip shall pay but fifty shillings, and when escuage * is assedged throughout the land, or ayde for to make the eldest son of the lord

knyght, or for to marry the eldest daughter of the lord, the sayd Sir Philip shal pay bot the moty of it, that other shal paye.

Nevertheless the sayd Sir Philip shal fynde meynenteinge, and susteinge one bacon flyke, hanginge in his halle at Wichenore, ready arrayed all tymes of the yere, bott in lent, to be given to everyche mane or womane maried after the day and yere of their mariage be paſſed; and to be given to everyche mane of religion, arch bishop, prior, or other religioun, and to everyche preest, after the year and day of their profession finished, or of their dignity releyved, in form following, whenſoever that ony ſuch before named wylle come for to enquire for the baconne in their owne perſon, or by any other for them, they ſhall come to the bayliff or to the porter of the lordship of Whichenore, and ſhall ſay to them, in the manere as enſewethe,

“ Bayliffe or porter I doo you to
“ knowe, that I am come for
“ myſelf, (or if he come for any
“ other

* A pecuniary ſatisfaction, instead of personal military ſervice.

"other shewing for whome) to demand one bacon flyke, hanging in the halle of the lord of Whichenour, after the forme "thereunto belonginge."

After which relation, the bailiff or porter shal assigne a day to him, upon promise by his feythe to retorne, and with him to bring tweyne of his neighbours, and in the meyn time the said bailif shal take with him tweyne of the freeholders of the lordship of Whichenour, and they three shal goe to the manour of Rudlowe, belonging to Robert Knyghtley, and there shal somon the foresaid Knyghtley or his bayliffe, commanding hym to be ready at Whichenour the day appointed at pryme of the day, with his carriage, that is to say, a horse and a fadyle, a fakke and a pryke, (i. e. spur) for to convey and carry the said baconne and corne a journey owt of the countee of Stafford at his costages; and then the sayd bailiffe shal, with the said freeholders somon all the tenaunts of the said manoir to be ready at the day appoynted at Whichenour, for to doe and perfore the services which they owe to the baconne; and at the day asigned, all such as owe services to the baconne shal be ready at the gatte of the manoir of Whichenour, frome the sonne risinge to none, attenyng and awaiting for the comyng of hym that fetcheth the baconne; and when he is comyn, there shal be delivered to hym and his fellowys chapeledds, and to all those whiche shal be there, to doe their services deue to the baconne; and they shal lede the feid demandant wythe tromps and tabours and other manner of mynstralcye to the hall dore, where he shal synde the lord of Whichenour or his steward redy to deliver the baconne in this manere.

He shall enquire of hym which demandeth the bacone, if he have brought tweyne of his neighbours with him, which must answere,

"they be here ready;" and then the steward shal cause theis two neighbours to swere, yf the feid demandant be a weddyt man, or have be a man weddyt; and, yf syth his marryage one yere and a day be pased: and if he be a freeman or villeyne. And if his said neighbours make othe that he hath for hym all theis three poynts rehersed, then shal the baconne be take downe and broght to the halle dore, and shal there be layd upon one half a quarter of wheatte and upon one other of rye. And he that demandeth the baconne shal kneel upon his knee, and shall hold his right hande upon a booke, which booke shal be layd above the baconne and the corne, and shal make oath in this manere.

"Here ye, Sir Philip de Somervyle, lord of Whichenour, mayntayner and giver of this baconne, that I A. syth I wedded B. my wife, and syth I had her in my kepyng and at my wille, by a yere and a daye after our mariage, I would not have chaunged for none other, farer ne fowler richer ne power, ne for none other descended of gretter lynage, sleepynge ne waking, at noo tyme. And if the said B. were sole and I sole, I would take her to be my wife before all the wymen of the worlde, of what condytions soever they be, good or evile, as help me God and his feynys, and this fleih, and all fleshes."

And his neighbours shall make oath that they trust verily he hath said truly: and yf it be founde by his neighbours before-named, that he be a freeman, there shall be delivered to him half a quarter of wheatte and a chefe: and yf he be a villein, he shall have half a quarter of rye withoutte chefe, and then shal Knyghtley, the lord of Rudlowe, be called for to carry all theis thynges to fore rehersed: and the said

said corne shal be laved upon one horse, and the baconne above yt, and he to whom the baconne apperteigneth shal ascend upon his horse, and shall take the cheese before hym, if he have a horfe, and yf he have none, the lord of Whichenour shall cause him to have one horfe and fadyl, to such tyme as he be passed his lordshipp; and soe shall they departe the manoyr of Whichenour with the corne and the baconne to fore him that hath wonne ytt with trumpets, tabourets, and other manoir of mynstralce. And all the free tenants of Whichenour shal conduct him to be passed the lordship of Whichenour, and then shall all they returne, except hym to whom apperteigneth to make the carriage and journey withoutt the countye of Stafford, at the costys of his lord of Whichenour.

And yf the seid Robert Knyghtley doe not cause the baconne and corne to be conveyed as is rehersed, the lord of Whichenour shal do it to be carried, and shall distreigne the said Robert Knyghtley for his default, for one hundred shillings in his manoir of Rudlow, and shal kepe the distresse so takyn, irrepleviable.*

Stamford.—County of Lincoln.

William, earl Warren, lord of this town in the time of king John, standing upon the castle walls, saw two bulls fighting for a cow in the Castle Meadow, till all the butchers dogs pursued one of the bulls (madded with noise and multitude) clean through the town. This fight so pleased the earl, that he gave the Castle Meadows, where the bulls duel began for a common to the butchers of the town, after the first grass was mowed, on condition

that they should find a *mad bull*, the day six weeks before *Christmas day*, for the continuance of that sport for ever.

It is very observable, that here they have the custom which Littleton, the famous common-lawyer, calls *Borough-English*, i. e. the younger sons inherit what lands or tenements their fathers die possessed of, within this manor.

Brookhouse.—County of York.

A farm at Brook-House in Langfett, in the parish of Peniston, and county of York, payes yearly to Godfrey Bosville, Esquire, a *snow-ball* at Midsummer, and a *red-rose* at Christmas.

This is certainly a most extraordinary tenure, and yet the editor has no doubt but it is very possible to perform the service: he has himself seen *snow* in caverns or hollows, upon the high moors in this neighbourhood, in the month of June; and as to the *red rose* at Christmas (as he does not suppose that it was meant to have been growing just before it was presented) he thinks it is not difficult to preserve one till that time of the year. —As the things tended in tenures were usually such as could easily be procured, and not impossible ones, we must suppose that the two here mentioned were redeemable by a pecuniary payment to be fixed at the will of the lord.

Worthynbury.—County of Flint.

Richard de Pynelefdon (Pulefdon) holds lands and tenements in Worthynbury, in the parts of Mailler Says-nec, in the county of Flint, which are held of our lord the king by certain services, and by *ammobragium*,† which extended to five shillings, when it happened.

RE-

* This was a translation in the time of Henry VII. of a roll in French in the time of Edward III.

+ *Ammobragium*. A pecuniary acknowledgment paid by the tenants to the king, or vassals to their lord, for liberty of marrying or not marrying.

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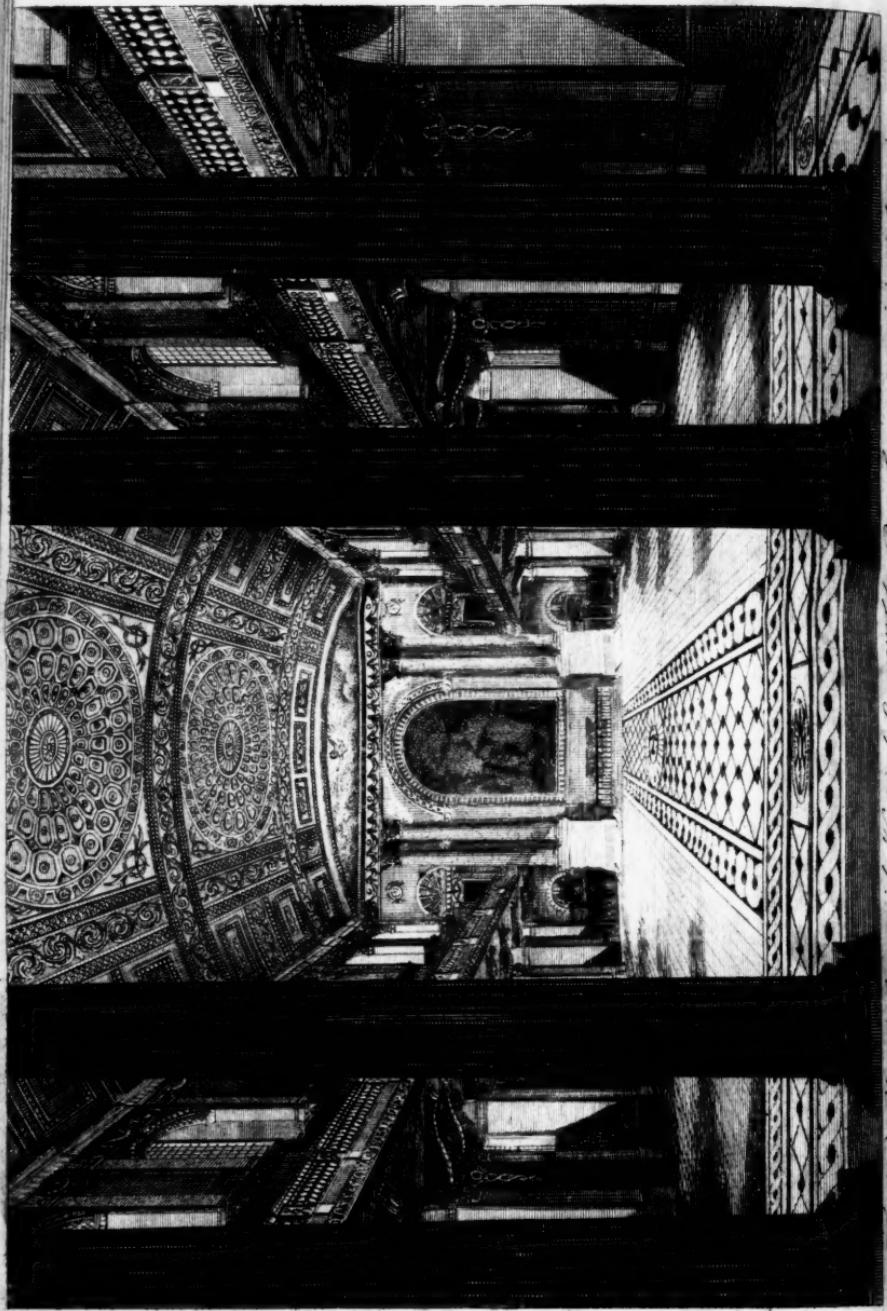
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GENERAL MAGAZINE & IMPARTIAL REVIEW.



Neptune's Grotto near Tivoli.

Watson.

Printed from the drawing by Matthew Johnson, 1790.

REVIEW OF NEW PUBLICATIONS.

BRITISH PUBLICATIONS.

ELEMENTS OF THE PHILOSOPHY
OF THE HUMAN MIND. By Du-
gald Stewart, F.R.S. Professor of
Moral Philosophy in the University
of Edinburgh. 4to. London, 1792.

DR. STEWART, in his introduction, observes, that the prejudices entertained against metaphysical speculations arises from two causes—1. That the subjects thereof are placed beyond the reach of human faculties; and, 2d, from a belief that these subjects have no relation to the busines of life.

To obviate these misapprehensions, he proceeds to explain the truths he purposed to investigate, and to point out some of the most important applications to which they are susceptible. He proceeds thus—

The notions we annex to the words, matter, and mind, as is well remarked by Dr. Reid, are merely relative. If I am asked, what I mean by matter? I can only explain myself by saying, it is that which is extended, figured, coloured, moveable, hard or soft, rough or smooth, hot or cold;—that is, I can define it in no other way, than by enumerating its sensible qualities. It is not matter, or body, which I perceive by my senses; but only extension, figure, colour, and certain other qualities, which the constitution of my nature leads me to refer to something, which is extended, figured, and coloured. The case is precisely similar with respect to mind. We are not immediately conscious of its existence, but we are conscious of sensation, thought and volition; operations, which imply the existence of something which feels, thinks, and wills. Every man too is impressed with an irresistible conviction, that all these sensations, thoughts and volitions, belong to one and the same being; to that being, which he calls himself; a being, which he is led, by the constitution of his nature, to consider as something distinct from his body, and as not liable to be impaired by the loss or mutilation of any of his organs.

From these considerations, it appears, that we have the same evidence for the existence of mind, that we have for the

existence of body; nay, if there be any difference between the two cases, that we have stronger evidence for it; inasmuch as the one is suggested to us, by the subjects of our own consciousness, and the other merely by the objects of our perceptions: and in this light, undoubtedly, the fact would appear to every person, were it not, that, from our earliest years, the attention is engrossed with the qualities and laws of matter, an acquaintance with which is absolutely necessary for the preservation of our animal existence. Hence it is, that these phenomena occupy our thoughts more than those of mind; that we are perpetually tempted to explain the latter by the analogy of the former, and even to endeavour to refer them to the same general laws; and that we acquire habits of inattention to the subjects of our consciousness, too strong to be afterwards surmounted, without the most persevering industry.

Having in the first part of his Introduction opened his plan, he proceeds in the second section to speak of the *Utility of the Philosophy of the Human Mind*, which is discussed at great length, and concludes this long introduction thus:

I have thus endeavoured to point out, and illustrate, a few of the most important purposes to which the philosophy of the human mind is subservient. It will not, however, I flatter myself, be supposed by any of my readers, that I mean to attempt a systematical work, on all or any of the subjects I have now mentioned; the most limited of which, would furnish matter for many volumes. What I have aimed at, has been, to give, in the first place, as distinct and complete an analysis as I could, of the principles, both intellectual and active, of our nature; and, in the second place, to illustrate, as I proceed, the application of these general laws of the human constitution, to the different classes of phenomena which result from them. In the selection of these phenomena, although I have sometimes been guided chiefly by the curiosity of the moment, or the accidental course of my own studies; yet I have had it in view, to vary, as far as possible, the nature of my speculations, in order to shew how numerous and different the applications are, of which this philosophy is susceptible. It will not, therefore,

fore, I hope, be objected to me, that I have been guilty of a blameable violation of unity in the plan of my work, till it be considered how far such a violation was useful for accomplishing the purposes for which I write. One species of unity, I am willing to believe, an attentive reader will be able to trace in it; I mean, that uniformity of thought and design, "which" (as Butler well remarks) "we may always expect to meet with in the compositions of the same author, when he writes with simplicity, and in earnest."

Mr. Stewart then proceeds to treat of the powers of external perception—of attention—of conception—of abstraction—of the influence of association in regulating the succession of our thoughts, and on the intellectual and active powers—of memory—and of imagination.

Speaking of conception, he says,

By conception, I mean that power of the mind, which enables it to form a notion of an absent object of perception; or of a sensation which it has formerly felt. I do not contend that this is exclusively the proper meaning of the word, but I think that the faculty which I have now defined, deserves to be distinguished by an appropriated name.

Conception is often confounded with other powers. When a painter makes a picture of a friend, who is absent or dead, he is commonly said to paint from memory; and the expression is sufficiently correct for common conversation. But in an analysis of the mind, there is ground for a distinction. The power of conception enables him to make the features of his friend an object of thought, so as to copy the resemblance; the power of memory recognises these features as a former object of perception. Every act of memory includes an idea of the past; conception implies no idea of time whatever.

According to this view of the matter, the word conception corresponds to what was called by the school-men simple apprehension; with this difference only, that they include, under this name, our apprehension of general propositions; whereas I should wish to limit the application of the word conception to our sensations, and the objects of our perceptions. Dr. Reid, in his Inquiry, substitutes the word conception instead of the simple apprehension of the schools, and employs it in the same extensive signification. I think it may contribute to make our ideas more distinct, to restrict its meaning:—and for such a restriction, we have the authority of philosophers in a case perfectly analogous.

In ordinary language, we apply the same word perception, to the knowledge which we have by our senses of external objects, and to our knowledge of speculative truth: and yet an author would be justly censured, who should treat of these two operations of the mind under the same article of perception. I apprehend there is as wide a difference between the conception of a truth, and the conception of an absent object of sense, as between the perception of a tree, and the perception of a mathematical theorem.---I have therefore taken the liberty to distinguish also the two former operations of the mind: and under the article of conception, shall confine myself to that faculty whose province it is to enable us to form a notion of our past sensations, or of the objects of sense that we have formerly perceived.

Of memory he says—

Among the various powers of the understanding, there is none which has been so attentively examined by philosophers, or concerning which so many important facts and observations have been collected, as the faculty of memory. This is partly to be ascribed to its nature, which renders it easily distinguishable from all the other principles of our constitution, even by those who have not been accustomed to metaphysical investigations; and partly to its immediate sub servient, not only to the pursuits of science, but to the ordinary busines of life; in consequence of which, many of its most curious laws had been observed, long before any analysis was attempted of the other powers of the mind; and have, for many ages, formed a part of the common maxims which are to be found in every treatise of education. Some important remarks on the subject may, in particular, be collected from the writings of the ancient rhetoricians.

The word memory is not employed uniformly in the same precise sense; but it always expresses some modification of that faculty, which enables us to treasure up, and preferre for future use, the knowledge we acquire; a faculty which is obviously the great foundation of all intellectual improvement, and without which, no advantage could be derived from the most enlarged experience. This faculty implies two things: a capacity of retaining knowledge; and a power of recalling it to our thoughts when we have occasion to apply it to use. The word memory is sometimes employed to express the capacity, and sometimes the power. When we speak of a retentive memory, we use it in the former sense; when, of a ready memory, in the latter.

The various particulars which compose our stock of knowledge are, from time to time,

ame, recalled to our thoughts, in one or two ways: sometimes they recur to us spontaneously, or at least, without any interference on our part; in other cases, they are recalled, in consequence of an effort of our will. For the former operation of the mind, we have no appropriated name in our language, distinct from memory. The latter, too, is often called by the same name, but is more properly distinguished by the word recollection.

Of the improvement of memory:

The improvement of which the mind is susceptible by culture, is more remarkable, perhaps, in the case of memory, than in that of any other of our faculties. The fact has been often taken notice of in general terms; but I am doubtful if the particular mode in which culture operates on this part of our constitution, has been yet examined by philosophers with the attention which it deserves.

Of one sort of culture, indeed, of which memory is susceptible in a very striking degree, no explanation can be given; I mean the improvement which the original faculty acquires by mere exercise; or in other words, the tendency which practice has to increase our natural facility of association. This effect of practice upon the memory, seems to be an ultimate law of our nature, or rather to be a particular instance of that general law, that all our powers, both of body and mind, may be strengthened, by applying them to their proper purposes.

Besides, however, the improvement which memory admits of, in consequence of the effects of exercise on the original faculty, it may be greatly aided in its operations, by those expedients which reason and experience suggest for employing it to the best advantage. These expedients furnish a curious subject of philosophical examination: perhaps, too, the inquiry may not be altogether without use; for, although our principal resources for assisting the memory be suggested by nature, yet it is reasonable to think, that in this, as in similar cases, by following out systematically the hints which she suggests to us, a farther preparation may be made for our intellectual improvement.

Every person must have remarked, in entering upon any new species of study, the difficulty of treasuring up in the memory its elementary principles; and the growing facility which he acquires in this respect, as his knowledge becomes more extensive. By analysing the different causes which concur in producing this facility, we may, perhaps, be led to some conclusions which may admit of a practical application.

On the whole, we pronounce this to be an ingenious and elaborate performance.

TRAVELS THROUGH SWITZERLAND, ITALY, SICILY, AND GREEK ISLANDS, TO CONSTANTINOPLE. In 2 Vols. By Thomas Watkins, A. M.

These volumes are a series of letters, from the author to his father, Pennoyre Watkins, Esq. Mr. Watkins, like all our other modest travellers, publishes at the request of a few friends.

We are told in the preface, that the letters he had written from France and Spain were suppressed. The first letter in this collection is from Geneva, from whence he went to Savoy, viewed the waterfall of Cheyde, the vale of Chamounie, Mount Blanc, the Vallais, then to the canton of Uri, Schwartz, Zug, Zurich, Appenzel, St. Gall, Turgow, Constance, Schaffhausen, Basil, Neufchatel, Berne, Lausanne, and back to Geneva. Thence to Fernay, Chamberry, Grenoble, over Mount Cenis to Turin, Pavia, Milan, Florence, Pisa, Sienna, to Rome, Naples, and Sicily.

Such are the contents of the first volume. Here, as in most modern books of travels through a country which has been so often passed over, we can only have recourse to a selection, and add our judgment of the work, by saying, that this performance is not entitled to great praise or censure.

Of the abbey of Our Lady of the Hermits, Mr. Watkins says—

The abbey, which is a most extensive pile of building, and endowed with great property real and personal, is called Our Lady of the Hermits. We were conducted over the whole by a French monk, who, I believe, had it been in his power, would have asked us to dinner; but the fraternity seems now to have lost the only virtue it was ever supposed to have possessed—hospitality. Their treasury is immensely rich with the gifts of weak enthusiasts, and the church most magnificent. Having entered it by the great door in front, we saw in the aisle a small detached house or chapel, said to have been built many years prior to the abbey by a certain St. Eberard, duke of Franconia, and to have been consecrated by God himself. We descended into it through

a door, over which, in a stone covered with a silver plate, are five holes for receiving the four fingers and thumb of the hand. They tell you that God touched the stone, and at the instant this miracle was performed. Under it is a block of wood to accommodate those who are not tall enough to reach up and put in their fingers. You may be sure that both of us took advantage of our situation, though I do not know that either found himself the better for it. Having descended into the chapel, we beheld through a grate (put up to keep the degenerate pilgrims of the present age from picking and stealing) an image of the virgin superbly dressed; but by a most unaccountable whim; exhibiting a face of black marble, so that had I not been prepared for this rare show by a knowledge of my situation, I really should have taken her for prince Memnon's sister, or the Æthiop queen. At the altar of this *Sanctum Sanctorum*, which, like the presiding deity, is most richly ornamented, and illuminated with a profusion of tapers, we found three pilgrims, two kneeling and praying most fervently, and the third a female, singing hymns to the image; in doing which, at every other stanza, she altered the tone of her cracked voice, which had the most ridiculous effect; but we were so shocked to see these poor deluded creatures the victims of superstition, that it was impossible to laugh; had we done it, it would have been a satire on the imbecillity of human nature, and we might have said to ourselves, *Quid rideret de te fabula narratur.* It was told us, that not less than eighty thousand pilgrims come here annually; but even if one half be admitted, the evil is most serious, and cries aloud for redress. Many peasants travel three or four hundred miles on this pilgrimage, and never depart from Einsiedlen without leaving some gift to the virgin, which you may conclude, without my telling you, is applied by these lazy and luxurious monks to their proper use. What is still worse, the journey has no effect whatever in reforming the morals of those that make it. They come not only for a remittance of all past, but of all future crimes, as we learnt from a Swiss gentleman, who assured us, that the women, both in going and returning, are frequently guilty of the most scandalous debauchery, fully persuaded that they may act with impunity. The French government, from experience of its bad consequences, has wisely enacted a penal law against it; and though not altogether put an end to, has considerably checked the religious emigration of its subjects.

Of the celebrated passage of Hannibal over the Alps, Mr. Watkins offers the following conjectures.

Since our departure from Montmellian, my attention has been principally occupied in attempting to ascertain the rout of Hannibal over the Alps. The historical account of this celebrated expedition is, that he marched from Carthagena in Spain at the head of 100,000 men and 45 elephants; crossed the Pyrenees near their eastern extremity: traversed that part of Gaul which extends from these mountains to the banks of the Rhone near the Pont St. Esprit, over which river he transported his army, and routed the Gauls, who opposed him on his landing. Here finding that the consul Publius Cornelius Scipio was at Marfille, he was apprehensive that he would intercept him on his march, and by a battle diminish the number of his troops; he therefore led them northward up the Rhone, until he came to the spot where the Isere forms a junction with that river. At this place he turned off through the country of the Allobroges, or modern Dauphiny, and arrived at the foot of the Alps. Having entered their deep vallies, he had to encounter not only the difficulties of the road, but the attacks of the fierce and savage people, who inhabited these hitherto impenetrated regions (as few will give credit to the fabulous march of Hercules.) However, these he overcame, and in nine days arrived at the summit of the mountains. But now still greater obstacles impeded his descent; over these, however, his genius and perseverance triumphed, so that he brought his army, though reduced to one fifth of their original number, into Piedmont, or that part of Italy which it watered by the Po, and began the campaign with the capture of Turin. Such are the principal circumstances recorded by Polybius, the friend and companion of Scipio Africanus the younger. He had conversed with officers, who had served against Hannibal, and had himself travelled for the purpose of reconnoitring his march. Nevertheless, I must suppose his passage to have been as Livy describes it; that is, more to the south;—by Briancon to Fenestrelles, where he descended into Italy. My reasons for being of this opinion are these; first, because if the remarkable anecdote is believed, that he raised the dejected spirit of his troops, by shewing them from the Alps the fruitful plains of Italy; there is only one part of all these mountains from which Piedmont, &c. can be seen by an army, which is near the Col de Fenestrelles; and again, if he crossed the Durance, which seems to be the general opinion, he must, in coming from the mouth of the Isere, have taken this rout; for had he gone by Grenoble and Mount Cenis, he would have left the source of that river considerably to the right hand, as you will perceive by examining a chart of the country. With regard to the story of his having cut through a precipice with

fire and vinegar, it does not merit attention, not being mentioned by Polybius, and indeed undeserving of a place in the Decades of Livy. There are, who suppose he passed by the great St. Bernard, or *Alpes Pennine*, which received their name from the Carthaginians or Pæni, but the last mentioned historian completely refutes this opinion. Not only then, but even now, this passage would be altogether impracticable for such cumbersome animals as elephants; and still farther, had he effected it, instead of taking Turin in his way to Rome, he would have left that city at a distance on the right. This opinion therefore is fundamentally erroneous.

Such, my dear sir, is what I have been able to collect of the famous expedition of Hannibal over the Alps, and I hope the perusal of it might afford you some little amusement.

The following will give an idea of the Sardinian power, or rather of his Sardinian majesty's power in Piedmont.

Piedmont is part of the plains of Lombardy, which extending from the north-west boundaries of Italy to the Ligure of Venice, constitute one of the most fertile and valuable parts of Europe. A quotation in my last letter from Virgil, will shew you how highly it was thought of in the Augustan age. It abounds in fruits and grain of almost every kind in our quarter of the world, and its pastures are as rich as those of Holland. Novara is celebrated for its fine rice, Millesfori for his majesty's tobacco plantations, whilst the vineyards, in every part of Piedmont, produce a sweet red wine of an excellent quality. But what the owners of land most encourage is the feeding of cattle, and culture of the mulberry tree for silk worms; of the former they send annually to foreign markets from ninety to a hundred thousand head, besides great numbers of hogs and mules. The last of these animals are very fine in this country, as I have before observed; but the inhabitants have other beasts, or rather monsters, which they find very serviceable, though vicious and obstinate. These are produced by a cow and an ass, or mare and bull, and called jumares or gimeri: I cannot say that I have ever seen any of them, but I am told they are very common. The silk worm thrives so well, that many peasants make above 100 lbs. of silk annually; and it is not only abundant, but universally known to be stronger and finer than any in Italy. The land-owners divide the profit with their tenants. The duchy of Savoy and principality of Piedmont are, I find, more populous than I thought they were; by

the last returns, the number is found to amount to 2,695,727 souls, of which Turin contains about 77,000.

I might almost say, that the authority of his Sardinian majesty is as absolute as his will, being neither controlled by parliaments, nor conditions of government. The succession to the throne is determined by the salique law, so that females are excluded. He is marquis of Italy, and a prince of the empire, at the diet of which he has a seat. During a vacancy in the imperial throne, he is grand vicar for the empire in Italy, and chief of the two orders of the Annunciada and St. Lazarus. His great council is composed of eight ministers of state, among whom are the viceroy of Sardinia, his ambassador at Rome, and two secretaries of state. The principal officers of his court are a great almoner, a high chamberlain, three gentlemen of the bed-chamber in the first order, a grand master of the ceremonies, another of the household, a principal maggiordomo, an honorary keeper of the wardrobe, and master of the flag hounds, all whose salaries would be thought little in comparison of what, as Mr. Burke facetiously called them, the k—g's turnips received in England.

The public administration of justice is entrusted to certain provosts and intendants nominated by his majesty, who judge in the first instance. Appeals from their determination are carried before the senates, of which there are three, at Turin, Chambery, and Nice; the first is composed of three presidents, and twenty-one senators; the second of two presidents, and ten counsellors; and the third of one president, and six counsellors. The law, though changed in many instances by the king's ordinances, is founded on the Roman code, or pandects of Justinian. With regard to the finances, I learn that they are administered by the grand chamber of accounts, established since 1563 at Chambery by Emanuel Philibert, duke of Savoy, which is composed of two presidents, six counsellors, the same number of auditors, two secretaries, and an attorney general. As a proof how much the pope's influence is diminished, I must observe, that no bull, brief, or papal letter, can be published in the dominions of his Sardinian majesty without his permission, his ambassador at the court of Rome is generally a cardinal, and it is he (the king) who presents to all vacant benefices within his territories, deducting one third of their revenues for his pensions. All these benefices are subject to taxes, except the ancient patrimony of the church, or such property as the clergy possessed before the year 1600; but even this in time of war contributes the twentieth part of its income, which certainly is much too little. All causes, in which ecclesiastics are concerned, are determined

mined by secular judges, and finally to destroy that power by which they so frequently made the interest of religion a pretext for the gratification of their vengeance. The king put himself at the head of the inquisition, so that no person can be seized, but by his order. In conformity to the general system of Europe, and to defend his territories from the encroachments of his neighbours, his Sardinian majesty keeps up an army of 40,000 men, viz. four regiments of body guards, twenty-two of infantry, ten of cavalry, and twelve of militia or provincials. Among these troops are also some Swiss regiments. The marine is so inconsiderable, as to be unworthy of attention, being composed only of two frigates, and as many gallies, out of commission. The royal revenues amount to £,041,666 l. They are principally made up by a land-tax, poll-tax, tax on cattle, gabelle or duty on salt and tobacco, of which I believe each family is obliged, as in France, to take annually a certain quantity; another on stamped paper, on inns, butchers meat, leather, candles, gunpowder, and a tax on Jews.

Florence, Rome, and Naples, supply our author with a great quantity of matter; but these have been so repeatedly described, that we shall pass over them, and reserve what we have to say of the second volume until our next.

[*To be continued.*]

TRANSACTIONS OF THE ROYAL IRISH ACADEMY. Vol. I.

This institution has published three volumes; our remarks will at present be confined to the first. It is divided into three parts, Science, Polite Literature, and Antiquities. Under the first head we find, I. An account of the observatory belonging to Trinity college, Dublin. By the Rev. H. Usher, D. D. senior fellow of Trinity college, Dublin. II. An account of Parhelion, seen September 24, 1783, at Cookstown. By the Rev. J. A. Hamilton, D. D. III. Observations of the lunar eclipse, March 18, 1783. IV. A synthetical demonstration of the rule for the quadrature of simple curves, per æquationes terminorum numero infinitas. By the Rev. M. Young, D. D. fellow of Trinity col-

lege, Dublin. V. Description of a new portable barometer. By the Rev. A. McGuire. VI. Observations on Pemphigus. By Stephen Dickson, M. D. VII. On the extraction of cubic and other roots. Communicated by the Rev. M. Young, D. D. fellow of Trinity college, Dublin. VIII. History of an ovarium, wherein were found teeth, hair, and bones. By James Cleghorn, M. B. Under the second, I. An essay on sublimity of writing. By the Rev. Richard Stack, D. D. fellow of Trinity college, Dublin. II. Essay on the style of Doctor Samuel Johnson, No. I. By the Rev. Robert Burrowes, A. M. fellow of Trinity college, Dublin. III. Ditto, No. II. By the same. IV. Thoughts on lyric poetry. By William Preston. V. Irregular ode to the moon, By the same. And under the third, I. Account of an ancient inscription in Ogham character on the sepulchral monument of an Irish chief, discovered by Mr. Theophilus O'Flanagan, student of Trinity college, Dublin. II. The antiquity of the woollen manufacture in Ireland, proved from a paſſage of an ancient Florentine poet. By the Earl of Charlemont, president R. I. A. III. An enquiry concerning the original of the Scots in Britain. By the Lord Bishop of Killaloe. IV. Ancient Gaelic poems respecting the race of the Fians, collected in the Highlands of Scotland in the year 1784. By the Rev. Matthew Young, D. D. fellow of Trinity college, Dublin. V. Account of a Greek manuscript of Saint Matthew's Gospel, in the library of Trinity college, Dublin. By the Rev. John Barret, B. D. fellow of Trinity college, Dublin. VI. An account of ancient coins found at Ballylinam, in the Queen's county, Ireland; with conjectures thereon. By William Beauford, A. M. VII. Account of an ancient urn found in the parish of Kilranelagh,

Kilranelagh, in the county of Wicklow. From a letter written by Thomas Green, Esq.—From whence we shall extract one paper, on the antiquity of the woollen manufacture, by the Earl of Charlemont.

The following lines are taken from an old Italian poem, entitled *Dittamondi*, and written by Fazio Deili Uberti, a nobleman of Florence, who, though certainly not, as some suppose, contemporary with Dante, flourished not long after the death of that poet; but, as the value of the information contained in these lines principally depends upon the antiquity of the work, it may not be superfluous, as far as I am able, to ascertain its date.

In the nineteenth chapter of the fourth book, the author concludes a genealogical account of the kings of France with these lines :

*Philippo di Valiso Signor poi
Et Giovan el Figiol, del qual conchiude
Che con gran' guerra tienne el Regno ancoi.*

Philip of Valois afterward was Lord,
And John his son, with whom I now conclude,
Who with a mighty war still holds the realm.

From hence it appears certain, that, as John the son of Philip of Valois is mentioned as the monarch then reigning, the poem must have been composed before the year 1364, in which year that prince died; and since we are farther informed that he still holds the kingdom with a mighty war, we may thence fairly conclude, that the publication was previous to the treaty of Bretigny, in the year 1360.

This whimsical poem, which in point of language is of such authority as to be cited by the authors of the Dictionary della Crusca, and is written in Terza Rima, a species of verification which Dante had them made fashionable, contains an historical and geographical account of all the nations of the world. The author, having travelled through England and Scotland, passes into Ireland, a description of which country, and of its inhabitants, he begins as follows :

*Similmente passarmo en Irlanda,
La qual fra noi e degna de Fama
Per ne nobisce Saie che ci manda.*

In like manner we pass into Ireland, which among us is worthy of renown for the excellent serges that she sends us.

These lines appear to me to contain a full proof of a most extraordinary fact—that Ireland should have been already famous for her woollen manufactures so early as

in the middle of the fourteenth century, and should at that period have imported them into Italy, where the vent of these commodities was even then so fully established, and the superiority of their fabric so universally acknowledged, as to render the country from whence they came *degna de Fama*, and to entitle them to the epithet *nobile*, is a fact which, without a proof so incontrovertible as the testimony of our author, would never have been credited; especially when we reflect that England was not then in possession of any such commerce, since we know, to a certainty, that Edward III. during whose reign, many years before his death, the poem was undoubtedly written, was the first of our kings who effectually encouraged the English to apply themselves to the woollen manufacture. For, though there is no doubt that wool was wrought in England so early as in the time of Richard I. and even earlier, yet it is more than probable that such manufacture was principally, if not wholly, for home consumption, as raw wool was at that time, and long after, the principal article of English export, and all our historians agree in fixing the date of the woollen manufacture in England, as an object of importance, to the year 1335, fifth of Edward III. in which year that wise monarch brought over from Flanders John Kemp, and several other Flemish woollen weavers. Yet it is clear, from the above lines, that at this very period Ireland was already in possession of this branch of commerce, and famous for her woollens, which she exported to distant regions, and sent even into Italy, at that time the most polished of all European countries, and the most eminent for trade and manufactures.

Saia is, in the Dictionary della Crusca, explained to be *Spezia di Panno lano fortile leggierei*—A description which answers to our serge. And the epithet *nobile* strongly expresses the excellence of the commodity, and the high repute in which it was held. It is remarkable that Irish wool is still found to be better adapted to the construction of serges, and the other articles of what is called new drapery, than to broad cloth.

The following quotation from a very ancient Florentine account book, in the Dictionary della Crusca, article *Saia*, is a further proof of the above mentioned extraordinary fact—" Per un Pezza di Saia d'Irlanda per vestire della Moglie d'Andrea." From hence also it appears, that Irish serge was among the Italians an article of female-dress, a circumstance which might induce us to suppose that the fabric was then of a finer and more delicate texture than what is now made under that denomination.

The remarkable information conveyed in the lines above cited having induced me to examine into the state of the fact, I find that in times, very early indeed, Ireland was

was noted for her woollens, which were freely imported into England.

In the reign of Henry III. who reigned from 1216 to 1271, a duel was awarded and fought between Walter Blowerme, an approver, and Hamon le Stare, the former having accused the latter of having been partner with him in stealing clothes and other goods at Winchester, whereof Hamon had for his share two coats, to wit, one of Irish cloth, and the other a party coat cloth of Abendon and Burrel of London.—Vid. Madox' History of the Exchequer, vol. i. page 550.

That in the time of Edward III. Irish frizes were freely imported into England, and even encouraged there, we learn from the eighth and last statute of his reign, whereby it is enacted that no subsidy nor aulnage duty shall be paid on cloths called frize ware which be made in Ireland, or in England of Irish wool; because those cloths did not contain the length nor breadth ordained by the statute.—Ander-
son's Commerce, vol. i. page 204.

In a license granted to the pope's agent, A. D. 1482, An. 5. Ric. II. for exporting into Italy certain commodities custom-free, we find the following articles of Irish woollen, viz. five mantles of Irish cloth, one lined with green— one russet garment lined with Irish cloth.—Rim. *Fœdera*, vol. vii. page 136.

By an act of parliament, fourth of Edward IV. it is enacted that no cloth of any other region but Wales and Ireland shall be imported into England, excepting cloth taken at sea.—Ander-
son, vol. i. page 280.

From all these several facts, and particularly from the passage of our author, we may fairly conclude that Ireland was possessed of an extensive trade in woollens at a very early period, and long before that commodity was an article of English export. Manufactures are slow in being brought to that degree of perfection which may render them an object coveted by distant countries, especially where the people of those countries have arrived at a high degree of polish; and if in the middle of the fourteenth century the serges of Ireland were eagerly sought after, and worn with a preference by the polished Italians, there can be no doubt that the fabric had been established for a very long time before that period. Nay, we may perhaps be allowed to hazard a conjecture, which, however whimsical it may appear, is by no means impossible, that the wife Edward might have laboured to establish the woollen manufacture among his English subjects, in imitation of the Irish, and in competition with the trade extensively carried on by a people, who however erroneously, we are taught to believe were at that period little removed from a state of abio-

lute barbarity. For the native Irish, upon whom the asperion principally falls, must have had a share in this traffic, the English settlers being too few, and too much occupied by perpetual broils, to be alone equal to an extensive manufacture. Our author indeed himself in a great measure contradicts this calumny, and the character which he gives of the Irish in his time tends greatly to diminish that idea of barbarity which is usually objected to them:

*Questa Gente, benche mostra selvagia,
E per gli Monti la Contrada accierra,
Nondimeno l'e dolcie ad cui l'asfaggia.*

This race of men, tho' savage they may seem,
The country too with many a mountain rough,
Yet are they sweet to him who tries and tastes them.

Fazio, or Bonifazio, delli Uberti, grandson to the celebrated Farinata, is supposed to have visited in person most of the countries he describes. His family, one of the most illustrious of Florence, and head of the Ghibellines, having been driven into banishment by the opposite faction, he is said to have taken advantage of this opportunity to indulge his taste for travelling, and the *Dittamondi* is in effect no other than an account of his extensive travels, together with a sketch of the history of the countries through which he passed. Neither is there any reason to doubt that the author was actually in Ireland; his personal acquaintance with that island appears not only from the accurate manner of his description, but more especially from his expressly telling us that he had himself seen there certain lakes, the peculiar qualities of which he minutely details—*Qui vid' to di più natura Laghi.* This last circumstance I mention, as it serves to shew that Ireland was then of sufficient note to induce a learned and illustrious Italian, notwithstanding the dangers of the navigation, which he feelingly describes, to visit its remote shores.

The book from which these quotations are taken is extremely scarce, being the first printed edition of the *Dittamondi*, printed at Vicenza in the year 1474.

TRAVELS THROUGH ARABIA AND OTHER COUNTRIES IN THE EAST. Performed by M. Niebuhr.

[Continued from page 67.]

In the second volume of this work, our author gives a description of Arabia, treating separately of each province; of the independent Arabian States on the sea-coast of Persia, and

and on the Bedouin or Wandering Arabs. The natural history of Arabia, and our author's voyage from Mokha to Bombay and Surat, concludes this volume.

The Arabs have been so fully described by a number of authors, that little new can be expected. A very extensive view of the Bedouin Arabs, their manners, customs, &c. has been given in the early part of this work, we shall not therefore enlarge on it here.

Of the celebrated city of Mecca our author gives the following account.

This city is situate in a dry and barren tract of country, a full day's journey from Jidda. A few leagues beyond it, nearer the highlands, however, abundance of excellent fruits is to be found. In the summer months, the heat is excessive at Mecca; and, to avoid and moderate it as much as possible, the inhabitants carefully shut their windows and water the streets. There have been instances of persons suffocated in the middle of the streets by the burning wind called *Samoun* or *Samiel*.

As a great part of the first nobility in Hedjas live at Mecca, the buildings are better here than in any other city in Arabia. Among its elegant edifices, the most remarkable is the famous *Kaba*, or house of God, which was held in high veneration by the Arabians, even before the days of Mahomet.

My curiosity would have led me to see this sacred and singular structure; but no Christian dares enter Mecca. Not that there is any such express prohibition in the laws of Mahomet, or that liberal-minded Mahometans could be offended; but the prejudices of the people in general, with respect to the sanctity of the place, make them think that it would be profaned by the feet of infidel Christians. They even persuade themselves, that Christians are restrained from approaching it by a supernatural power. They tell of an infidel, who audaciously advanced within sight of Mecca, but was there attacked by all the dogs of the city, and was so struck with the miracle, and with the august aspect of the Kaba, that he immediately became Musliman.

There is therefore ground for the presumption, that all the Christians of Europe, who describe Mecca as eye-witnesses, have been renegadoes who have escaped from Turkey. A recent example confirms this suspicion. Upon a promise of being suffered to adhere to his religion, a French

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surgeon was prevailed with to attend the Emir Hadgi to Mecca, in the quality of his physician. But he had not proceeded far, when he was forced to submit to circumcision, and then suffered to continue his journey.

Although the Mahometans permit not Europeans to visit Mecca, they make no difficulty of describing the Kaba to them. I even obtained at Kahira a drawing of that holy place, which I had afterwards an opportunity of correcting, from another draught by a Turkish painter. This painter gained his livelihood by making such draughts of the Kaba, and selling them to pilgrims.

To judge from those designs, and from the relations of many Mussulmans of sufficient veracity, the Kaba must be an awkward shapeless building; a sort of square tower it is, covered on the top with a piece of black gold-embroidered silk stuff. This stuff is wrought at Kahira, and changed every year at the expence of the Turkish Sultan. The gutters upon this building are of pure gold.

What seems to be most magnificent about this sacred edifice, is the arcades around the square in which the Kaba stands. They speak in terms of high admiration, of a vast number of lamps and candlesticks of gold and silver with which those arcades are illuminated. However, even by these accounts, in which the truth is apparently exaggerated, the riches of the Kaba are far from equal in value to what is displayed in some Catholic churches in Europe.

In the Kaba is particularly one singular relic, which is regarded with extreme veneration. This is the famous black stone, said to have been brought by the angel Gabriel in order to the construction of that edifice. The stone, according to the account of the clergy, was, at first, of a bright white colour, so as even to dazzle the eyes at the distance of four days journey; but it wept so long, and so abundantly for the sins of mankind, that it became at length opaque, and at last absolutely black. This stone, of so compassionate a character, every Mussulman must kiss, or at least touch, every time he goes round the Kaba. Neither the stone of Abraham, nor that of Himael, receives the same honours; pilgrims are not obliged either to visit or to kiss them.

The Arabs venerate the Kaba, as having been built by Abraham, and having been his house of prayer. Within the same inclosure is the well of Zemzem, valued for the excellence of its water, and no less for its miraculous origin. Hagar, when banished by her master, set little Himael down here, while she should find some water to quench his thirst. Returning, after an unsuccessful search, she was surprised to

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see a spring bursting up from the ground between the child's legs. That spring is the present well of Zemzem.

Another ornament of the Kaba, is a row of metal pillars surrounding it. These pillars are joined by chains, on which hang a vast number of silver lamps. The porticos or arcades above mentioned are designed to protect the pilgrims from the torrid heat of the day. They answer likewise another purpose; for the merchants, of whom great numbers accompany the caravans, expose their wares for sale under those arcades.

The Mahometans have such high ideas of the sanctity of Mecca, that they suppose it to extend even to the environs of the city. Its territory is reputed sacred to a certain distance round, which is indicated by marks set for this purpose. Every caravan find one of those marks on their way, which warns the pilgrims to put on the modest garb which it becomes them to wear on that sacred ground.

Of the Sherriffes he writes—

The descendants of Mahomet hold, with some reason, the first rank among the great families in Arabia. Mahomet was sprung from one of the noblest families in the country, and rose to the rank of a potent prince. His first profession of a dealer in camels, proves him to have been a Schiech of the genuine and pure nobility of his nation. It may be inferred, however, from the singular veneration in which his family are held, that religious opinions have contributed to gain them the pre-eminence which they hold, above even the most ancient sovereign houses. A fact naturally respect the posterity of their founder, as a race bearing an indelible character of sanctity.

These descendants of Mahomet have received different titles. In Arabia they are called Sherriffes, or Sejids; in the Mahometan countries situate northward, Sherriffes or Emirs; and in the Arabian colonies in the East, simply Sejids. The prince of Havisa, on the frontiers of Persia, takes the title of Maula, which has, I believe, been also assumed by the Emperor of Morocco. In some countries, this family are distinguished by a green turban. Nay, on the coasts of Arabia, ships hoist a green flag, when fitted out by a Sejid. Yet the green turban is not invariably a distinctive mark of a descendant of Mahomet. Beggars sometimes wear turbans of this colour; and one of our servants did the same, and was blamed by nobody.

The Sherriffes of Hedsjas are esteemed the noblest of Mahomet's descendants, because they have made fewer intermarriages with strangers than the rest of the Prophet's posterity. In that province, they are

treated with almost incredible respect. A Sherriffe may venture into the midst of a fray, without the smallest fear of being intentionally hurt or killed. He needs not to shut his doors against thieves. In the Ottoman provinces, the family of the Prophet are less regarded. In my time, a Sejid, who had been guilty of divers crimes, and although warned and reprobated by an indulgent governor, had not corrected his bad habits, was condemned to suffer capital punishment.

Having heard a distinction frequently made between a Sherriffe and a Sejid, I made inquiry into its nature. I learned that Sherriffes are constantly devoted to a military life, and are descended from Hafsan; but that the Sejids are the posterity of Hafsin, and follow the pursuits of trade and science, although they have sometimes risen to sovereign power in some parts of Arabia.

There are, in all Mahometan countries, an astonishing number of Sherriffes. I saw whole villages peopled with this family solely. To those who know not in what manner this title is transmitted, the numbers of those who enjoy this high rank must undoubtedly appear surprising; but polygamy naturally multiplies families, till many of their branches sink into the most wretched misery. In my account of Jebid, I have mentioned my acquaintance with a Sherriffe in that city, who was in extreme poverty. A peculiar custom tends to the farther increase of the race of Sherriffes. The son of a woman of the family of Mahomet is esteemed a Sherriffe, and transmits the honour to all his posterity. I travelled through Natolia with a Turk, who was called simply Achmed, and wore the common turban, while his son was honoured with a green turban, and with the title of Sherriffe, because his mother was a Sherriffe. Other similar instances came within my knowledge in the provinces of Turkey; and, from various circumstances, I was led to infer, that many persons enjoy this title who are not at all connected with the Prophet's family. The genuine Sherriffes, to strengthen their party against the Caliphs, have acknowledged kindred with various powerful families who were entire strangers to them.

In Turkey, where the Sherriffes are not numerous, they enjoy various privileges, and, among others, that of being subject, in every considerable town, not to the Pacha, but to a man of their own family, who is denominated Nakib, or general of the Sherriffes. The Turkish government seems, however, to be suspicious of their ambition, and never intrusts them with any public office. They are commonly called Emirs; an indeterminate title, which is bestowed equally upon persons of the highest quality, and upon subordinate officers.

This

This voyage is embellished with some engravings and maps, but of the translation we cannot boast much; it is below mediocrity.

A TRIP TO PARIS, IN JULY AND AUGUST, 1792. 8vo. London.

The author of this trip is said to be the well-known Mr. Twiss; his view in publishing this tour or trip, was to give some account of the melancholy transactions in that city, but he has not confined himself to public events only, but has introduced much other miscellaneous matter.

Mr. Twiss begins by saying—

I must here premise that I sent for a passport from the Secretary of State's office, which I knew could do no harm if it did no good, thinking I should have it for nothing, and obtained one signed by Lord Grenville, but at the same time a demand was made for two guineas and sixpence for the fees; now, as I have had passports from almost all the European nations, all and every one of which were gratis, I sent the pass back; it was however immediately returned to me, and I was told that, "A passport is never issued from that office without that fee, even if the party asking for it changes his mind." I paid the money, and that is all I shall say about the matter.

Mr. Chauvelin (the minister from France) sent me his pass gratis; those which I afterwards received in Paris from Lord Gower, and the very essential one from Mr. Petion, were likewise gratis.

After describing his journey from Calais to Paris, which, having been so often described, we shall not dwell upon, he speaks of the *Champ de Federation*,

Formerly *Champ de Mars*, is a field which served for the exercises of the pupils of the royal military school; it is a regular parallelogram of nine hundred yards long, and three hundred yards broad, exclusive of the ditches by which it is bounded, and of the quadruple rows of trees on each side; but if these are included the breadth is doubled. At one extremity is the magnificent building above-mentioned, and the river runs at the foot of the others. In this field is formed the largest Circus in the world, being eight hundred yards long and four hundred broad; it is bordered by a slope of forty yards broad, and of which the highest part is ten feet above the level

ground; the lower part is cut into thirty rows, gradually elevated above each other, and on these rows or ridges a hundred and sixty thousand persons may sit commodiously; the upper part may contain about a hundred and fifty thousand persons standing, of which every one may see equally well what is doing in the Circus. The national confederation was first held here, 14th July, 1790, and at that time a wooden bridge was thrown on boats over the river for convenience.

Then giving some description of the city, the theatres, the execution of criminals, the indecent appearance of ladies at these executions, the dress, inns, assignats, &c. he comes to give an account of the massacre at the Thueleries, in which he agrees pretty well with former accounts, and from which we shall extract the following account.

On Thursday, the 9th of August, the legislative body completed the general discontent of the people, (which had been raised the preceding day, by the discharge of every accusation against la Fayette) by appearing to protract the question relative to the king's decapitation (forfeiture) at a time when there was not a moment to lose, and by not holding any assembly in the evening.

The fermentation increased every minute, in a very alarming manner. The mayor himself had declared to the representatives of the nation, that he could not answer for the tranquillity of the city after midnight. Every body knew that the people intended at that hour to ring the alarm-bell; and to go to the chateau of the Thueleries, as it was suspected that the royal family intended to escape to Rouen, and it is said many trunks were found, packed up and ready for taking away, and that many carriages were seen that afternoon in the court-yard of the Thueleries.

At eight in the evening the generale, (a sort of beat of drum) was heard in all the sections, the tocsin was likewise rung, (an alarm, by pulling the bells of the churches, so as to cause the clappers to give redoubled strokes in very quick time. Some bells were struck with large hammers.)

All the shops were shut, and also most of the great gates of the hotels; lights were placed in almost every window, and few of the inhabitants retired to their repose: the night passed however without any other disturbance; many of the members of the National Assembly were sitting soon after midnight, and the others were expected. Mr. Petion, the mayor, had been sent for

by the king, and was then in the chateau ; the number of members necessary to form a sitting, being completed, the tribunes (galleries) demanded and obtained a decree to oblige the chateau to release its prey, the mayor ; he soon after appeared at the bar, and from thence went to the commune (mansion-house.)

It was now about six o'clock on Friday morning (10th) the people of the faubourgs (suburbs) especially of St. Antoine and St. Marcel, which are parted by the river, assembled together on the Place de la Bastille, and the crowd was so great that twenty-five persons were squeezed to death. At seven the streets were filled with armed citizens, that is to say, with federates (select persons sent from the provinces to assist at the Federation, or confederacy held last July 14) from Marveilles, from Bretagne, with national guards, and Parisian sans-culottes, (without breeches, these people have breeches, but this is the name which has been given to the mob.) The arms consisted of guns, with or without bayonets, pistols, sabres, swords, pikes, knives, scythes, faws, iron crows, wooden billets, in short of every thing that could be used offensively.

A party of these met a false patrol of twenty-two men, who, of course, did not know the watch-word. These were instantaneously put to death, their heads cut off and carried about the streets on pikes (*en promena leurs têtes sur des piques.*) This happened in la Place Vendome ; their bodies were still lying there the next day. Another false patrol, consisting of between two and three hundred men, with cannon, wandered all night in the neighbourhood of the theatre français : it is said they were to join a detachment from the battalion of Henri IV. on the Pont-neuf, to cut the throats of Pétion and the Marseillois, who were encamped on the Pont St. Michel (the next bridge to the Pont-neuf) which caused the then acting parish assemblies to order an honorary guard of 400 citizens, who were to be answerable for the liberty and the life of that magistrate, then in the council-chamber. Mandat, commander-general of the national guard, had affronted M. Pétion, when he came from the chateau of the Thuilleries, to go to the National Assembly ; he was arrested and sent to prison immediately.

The insurrection now became general ; the Place du Carrousel (square of the Caroufals, a square in the Thuilleries, so called from the magnificent festival which Louis XIV. in 1662, there gave to the queen and the queen-mother) was already filled ; the king had not been in bed ; all the night had probably been spent in combining a plan of defence, if attacked, or rather of retreat ; soon after seven the king, the queen, their two children (the dauphin,

seven years old, and his sister fourteen) princess Elizabeth, (the queen's sister, about 50 years old) and the princess de Lamballe, crossed the garden of the Thuilleries, which was still shut, escorted by the national guard, and by all the Swiss, and took refuge in the National Assembly, when the Swiss returned to their posts in the chateau.

The alarm-bells, which were incessantly ringing, the accounts of the carrying heads upon pikes, and of the march of almost all Paris in arms ; the presence of the king, throwing himself, as it were, on the mercy of the legislative body ; the fierce and determinate looks of the galleries ; all these things together had such an effect on the National Assembly, that it immediately decreed the suspension of Louis XVI. which decree was received with universal applause and clapping.

At this moment a wounded man rushed into the Assembly, crying, "We are beaten, to arms, to arms, the Swiss are firing on the citizens ; they have already killed a hundred Marseillois."

This was about nine o'clock. The democrats, that is to say, the armed citizens, as beforementioned, had dragged several pieces of cannon, six and four pounds, into the carrousel square, and were assembled there, on the quais, the bridges, and neighbouring streets, in immense numbers, all armed ; they knew the king was gone to the National Assembly, and came to insist on his déchéance (forteiture) or resignation of the throne. All the Swiss (six or seven hundred) came out to them, and permitted them to enter into the court-yard of the Thuilleries, to the number of ten thousand, themselves standing in the middle, and when they were peaceably smoking their pipes and drinking their wine, the Swiss turned back to back, and fired a volley on them, by which about two hundred were killed ; the women and children ran immediately into the river, up to their necks, many jumping from the parapets and from the bridges, many were drowned, and many were shot in the water, and on the balustrades of the Pont-royal, from the windows of the gallery of the Louvre.

The populace now became, as it were, mad, they seized on five cannon they found in the court yard, and turned them against the chateau ; they planted some more cannon on the Pont-royal, and in the garden, twenty-two pieces in all, and attacked the chateau on three sides at once. The Swiss continued their fire, and it is said they fired seven times to the people's once ; the Swiss had 36 rounds of powder, whereas the people had hardly three or four. Expresses were sent several miles to the powder-mills, for more ammunition, even as far as Essonnes, about twenty miles off, on the road to Fontainebleau. The people contrived however to discharge their twenty-

two cannon nine or ten times. From nine to twelve the firing was incessant; many waggons and carts were constantly employed in carrying away the dead to a large excavation, formerly a stone quarry, at the back of the new church de la Madeline de la ville l'Eveque (part of the Fauxbourg St Honore, thus called).

Soon after noon the Swiss had exhausted all their powder, which the populace perceiving, they stormed the chateau, broke open the doors, and put every person they found to the sword, tumbling the bodies out of the windows into the garden, to the amount, it is supposed, of about two thousand, having lost four thousand on their own side. Among the slain in the chateau, were, it is asserted, about two hundred noblemen and three bishops: all the furniture was destroyed, the looking-glasses broken, in short, nothing left but the bare walls.

Sixty of the Swiss endeavoured to escape through the gardens, but the horse (gendarmerie nationale) rode round by the street of St. Honore, and met them full butt at the end of the gardens; the Swiss fired, killed five or six and twenty horses and about thirty men, and were then immediately cut to pieces; the people likewise put the Swiss porters at the pont-tournant (turning bridge) to death, as well as all they could find in the gardens and elsewhere: they then set fire to all the cafernes (barracks) in the carousel, and afterwards got at the wine in the cellars of the chateau, all of which was immediately drank: many citizens were continually bringing into the National Assembly jewels, gold, Louis d'ors, plate, and papers, and many thieves were, as soon as discovered, instantly taken to lamp irons and hanged by the ropes which suspend the lamps. This timely severity, it is supposed, saved Paris from an universal pillage. Fifty or sixty Swiss were hurried by the populace to the Place de Greve, and there cut to pieces.

At about three o'clock in the afternoon every thing was tolerably quiet, and I ventured out for the first time that day.

The quais, the bridges, the gardens, and the immediate scene of battle were covered with bodies, dead, dying, and drunk; many wounded and drunk died in the night; the streets were filled with carts, carrying away the dead, with litters taking the wounded to hospitals; with women and children crying for the loss of their relations; with men, women, and children walking among and striding over the dead bodies, in silence, and with apparent unconcern; with troops of the fans-culottes running about, covered with blood, and carrying, at the end of their bayonets, rags of the clothes which they had torn from the bodies of the dead Swiss, who were left stark naked in the gardens.

One of these fans-culottes was bragging that he had killed eight Swiss with his own hand. Another was observed lying wounded, all over blood, asleep or drunk, with a gun, pistols, a sabre, and a hatchet by him.

The courage and ferocity of the women was this day very conspicuous; the first person that entered the Thueleries, after the firing ceased, was a woman, named Teroigne, she had been very active in the riots at Bruffels, a few years ago; she afterwards was in prison a twelvemonth at Vienna, and when she was released, after the death of the emperor, went to Geneva, which city she was soon obliged to leave; she then came to Paris, and headed the Marseillois; she began by cleaving the head of a Swiss, who solicited her protection, and who was instantaneously cut to pieces by her followers. She is agreeable in her person, which is small, and is about twenty-eight years of age.

Many men, and also many women, as well of the order of Poitardes (which are a class almost of the same species and rank with our fishwives, and who are easily distinguished by their red cotton bibs and aprons) as others, ran about the gardens, ripping open the bellies, and dashing out the brains of several of the naked dead Swiss.

At fix in the evening I saw a troop of national guards and fans-culottes kill a Swiss who was running away, by cleaving his skull with a dozen sabres at once, on the Pont-royal, and then cast him into the river, in less time than it takes to read this, and afterwards walk quietly on.

The shops were shut all this day, and also the theatres; no coaches were about the streets, at least not near the place of carnage; the houses were lighted up, and patroles paraded the streets all night. Not a single house was pillaged.

The barracks were still in flames, as well as the houses of the Swiss porters at the end of the gardens; these last gave light to five or six waggons which were employed all night in carrying away the dead carcasses.

We must observe of this tour, that Mr. Twiss tells most of these stories from hearsay, for he very prudently kept himself out of the way during the commotion.

A LETTER FROM THE RIGHT HON.
CHARLES JAMES FOX, TO THE
WORTHY AND INDEPENDENT
ELECTORS OF THE CITY AND
LIBERTY OF WESTMINSTER.
Tenth Edition. Debrett. 1793. 1s.

Mr. Fox, in this his first exhibition as a writer, abundantly sustains

tains that character for perspicuous, manly, and impressive eloquence, which has, since the death of the late Earl of Chatham, placed him beyond all dispute at the head of our English orators. We have orators who excel in cavilling, puzzling, perplexing, and irritating ; others, who can amuse, and, from the stores of literature at the command of a fertile fancy, throw an air of vero-similitude on whatever they wish to be thought true ; and even throw different and opposite colours, with great plausibility, on the same object, at different times. There is a dexterity and versatility in orators of these two classes, not unworthy of the Grecian *Sophists*, or the Roman *Rhetores*, in the time of the empire. Mr. Fox's eloquence is of another kind. He neither studies to please the imagination, nor to perplex the reasoning faculty, by sophistry ; nor to suspend its operation, by exciting the angry passions through the means of pettulence and supercilious arrogance. He is simple and sincere ; he goes directly to his object, overbearing by his strength those impediments that feeble minds, though perhaps equally ingenious, think it necessary to avoid, by various windings and bye paths. In this style of oratory there is a near affinity to moral rectitude and native worth, or honesty of disposition : and it is this style that is the most fitted to instruct, to convince, and to convert. Mr. Fox sets out in a manner that shews equal good humour and alertness of thought. "To vote," says he, "in small minorities is a misfortune to which I have been so much accustomed, that I cannot be expected to feel it very acutely.

" To be the object of calumny and misrepresentation gives me uneasiness, it is true, but an uneasiness not wholly unmixed with pride and satisfaction, since the experience of all ages and countries teaches us that calumny and misrepresentation are frequently the most unequivocal

testimonies of the zeal, and possibly the effect, with which he against whom they are directed has served the public."

He proceeds to state the amendment he moved in the house on the first day of the present session of parliament, in place of the address to his majesty, proposed and carried by the minister. His motive for that measure was, that he thought it highly important, both in a constitutional and a prudential view, that the house should be thoroughly informed of the ground of calling out the militia, and of its own meeting, before it proceeded upon other business. These points he proves and illustrates with great felicity and conviction. If dangers really existed, and incendiaries were at work throughout the kingdom, an enquiry should have been set on foot, by which measure the guilty, if such there are, would have been detected, and the innocent liberated from suspicion. " My proposal," says Mr. Fox, " was rejected by a great majority. I defer with all due respect to their opinion, but retain my own. My next motion was for insertion of the following words into the address—‘ Trusting that your majesty will employ every means of negociation, consistent with the honour and safety of this country, to avert the calamities of war.’"

He shews the reasons that irresistibly constrained him to wish for peace, on which topic he makes the following striking and, we had almost said, portentous observation. " At home, if it be true that there are seeds of discontent, war is the hot-bed in which these seeds will soonest vegetate ; and of all wars, in this point of view, that war is most to be dreaded, in the cause of which kings may be supposed to be more concerned than their subjects." Mr. Fox, in a very satisfactory manner, answers the strongest objections that can be made to a negociation with the provisional executive council

council; and, on the whole, concludes as follows: "If the reasonings which I have adduced fail of convincing you, I confess indeed that I shall be disappointed, because to my understanding they appear to have more of irrefragable demonstration than can often be hoped for in political discussions; but even in this case, if you see in them probability sufficient to induce you to believe that, though not strong enough to convince you, they, and not any sinister or oblique motives, did in fact actuate me, I have still gained my cause; for in this supposition, though the propriety of my conduct may be doubted, the rectitude of my intentions must be admitted."

"Knowing therefore the justice and candour of the tribunal to which I have appealed, I wait your decision without fear—Your approbation I

anxiously desire, but your acquittal I confidently expect."

"Pitied for my supposed misconduct by some of my friends, openly renounced by others, attacked and misrepresented by my enemies, to you I have recourse for refuge and protection; and conscious, that if I had shrank from my duty, I should have merited your censure, I feel myself equally certain, that by acting in conformity to the motives which I have explained to you, I can in no degree have forfeited the esteem of the city of Westminster, which it has so long been the first pride of my life to enjoy, and which it shall be my constant endeavour to preserve."

Mr. Fox's reasonings appear to us to be perfectly satisfactory and convincing; and we sincerely lament that they have not appeared in the same light to the British legislature.

POLITICAL REGISTER.

Parliamentary Debates, continued.

THE next business taken up was a motion of thanks to Lord Cornwallis, General Meadows, &c. for their gallant conduct in India, which passed in both houses without opposition. December 17, in the House of Lords, Lord Loughborough moved for a renewal of the act for the relief of insolvent debtors, which was ordered in accordingly, and which passed both houses without opposition.

On the 19th, Lord Grenville, agreeable to prior notice, said he would not at present enter into the merits of the bill, which he now begged leave to move to bring in; he believed it to be clear in the minds of their lordships, and the public at large, that the power of the executive government should be extended to take cognizance of the arrival of foreigners in this country; he would, therefore, defer, until the second reading of the bill, making any comments upon it, and simply move for leave to bring in a

bill for making certain regulations respecting aliens arriving in this country, or resident therein, in sundry cases. Leave was given, and the bill brought in accordingly, which, on the second reading, was opposed by Lord Lansdowne and others; but the greatest opposition was on the third reading, when Lord Guildford declared it both exceptional and inexpedient, and incompatible with the spirit of the constitution; his lordship therefore moved that it be postponed for fourteen days: in which he was opposed by Lords Hawkesbury and Carlisle, and supported by Lords Lauderdale and Lansdowne, the latter of whom reprobated the bill as a mere pretext for a war, as had been the asserting of insurrections, to attain subscriptions to societies which affected to support the constitution; but none of which he had signed, because he thought they operated against the principles they professed, that they were signals of anarchy, and the harbingers of mob government.

government. Lord Loughborough defended the principle of the bill, applauded the conduct of administration, and declared that the societies for the support of the constitution were strictly legal. The paucity of emissaries among us ought not to be despised; they were increasing daily, and some of them wore daggers, on which was engraven their detestation to monarchy. The amendment was negatived without a division, and the bill passed and sent to the House of Commons.

On Thursday, December 27, the bill was read a first time in the House of Commons, and a second time the next day. Mr. Dundas observed, that the great influx of foreigners from a neighbouring country, the avowed wish of which it was to spread the contagion of its principles—principles subversive of every thing valuable to man as an individual, and a member of society, through the kingdoms of Europe, rendered the present bill so obviously expedient, that it was unnecessary to take up the time of the house in expatiating on it. He obviated all the objections that had been suggested respecting its principle and operation. It was drawn up with lenity and moderation; it neither abridged the liberty of the subject, nor increased the power of the crown; it did not oppress the orderly part of those who were the immediate objects of it, nor check the hospitality of the English; it was happily adapted to the end it aimed at, and he trusted that ministers would not be urged to a disclosure of their communications, which would, in some measure, frustrate the plan they had formed to detect the guilty, and vindicate the innocent.

Sir Gilbert Ellis, Mr. Stanley, and Mr. Burke, supported the bill, which was committed for Monday, December 31, when Sir Peter Burrell lamented the occasion of separating from those with whom he had been

long accustomed to act; but he felt it to be his duty, for he could no longer act with them, unless he sacrificed his feelings. He gave the measures now pursued by ministers his hearty support, conceiving those measures to be well adapted to repel the hostilities declared by France against all government, and to be founded on the real sentiments of the people. Sir Gilbert Elliot said, that it was the duty of every man, in parliament and out of parliament, in the present situation of affairs, to support administration in their exertions to defend the constitution, and to save their country. He concluded by declaring, that seeing an absolute necessity to give every support to the government, he was determined zealously to co-operate in his public and in his private capacity with his majesty's ministers, in their exertions to defend the constitution, and to save the country from the evident attacks meditated against it. The Marquis of Titchfield agreed fully with the Hon. Baronet; and Sir M. W. Ridley felt it his duty, upon the present occasion, to give every support to administration, and as far as possible to strengthen the hands of government; the bill before them was, in his opinion, well calculated for that purpose, and he therefore gave it his concurrence.

Mr. Fox said, when the bill should come to be debated, he should argue it on two grounds; first, whether there existed a necessity sufficient to warrant the increased powers proposed to be granted to the crown; and, secondly, whether if dangers did exist, creating such a necessity, the measures proposed were the best which could be adopted for the purpose. He saw no use in taking the debate in the present stage, and would reserve himself to the report.

The Chancellor of the Exchequer was of opinion, that unless there should be material alterations made in the committee, the most convenient

nient mode would be to report at night, and debate the bill on the third reading.

The question was put and agreed to, and the house resolved itself into a committee accordingly, Serjeant Watson in the chair. The bill was then read clause by clause, and a great number of amendments made, and clauses introduced, after which the house was resumed, and the report ordered on the morrow; the bill passed.

In the House of Commons, on Monday, December 17, Mr. Gray rose, and said, he considered it extremely necessary for the equal protection and safety of every class of his majesty's subjects. He asserted that at present, and for some time past, all classes had not equal protection; and for the truth of that assertion he begged to refer to the riots last year at Birmingham, and last week at Manchester, and at Cambridge. He dwelt upon the outrages committed against Mr. Walker and Mr. Fawkner in particular, and attributed them to such associations as that at the Crown and Anchor Tavern, and to such publications as "Word in Season," "Judge Ashurst's Charge," and a "Pennyworth of Truth, or Thomas Bull to John Bull." He held the last publication in his hand, which he said was a dangerous and seditious libel, stirring up the people against Dr. Priestly and the Dissenters, and which was as industriously circulated as Paine's works had been, and had produced worse consequences. After dwelling a long time on the dangerous tendency of such productions, and the illegality of the associations from whom they issued, he said he should submit to the house to address his majesty to order the Attorney General to prosecute the said paper, preparatory to which he would move for leave to lay it on the table, that it might be read. He moved accordingly.

Mr. Peele defended the association at Manchester. He saw no neces-

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sity for the interference of the house in such a case as the present, and was against the motion. Mr. Adam expressed his doubts of the legality of any prosecution that could be commenced by the subscribers of the Crown and Anchor association. Mr. York, the Attorney General, and Mr. Anstruther, were against the motion.

Mr. Fox contended that such libels were aimed to direct the fury of the populace against particular classes, and particular individuals; and he firmly believed that he was himself one against whom that fury was intended; in proof of which he read part of a bill for a meeting at Staines, in the neighbourhood of which he had a house, and which he supposed would be destroyed, to crown with laurels some victorious loyal mob. The words in the bill were, "Destruction to Fox, and his Jacobin banditti." He reproved such proceedings, and concluded for the motion.

Mr. Wyndham said, the house would not be guilty either of injustice or violence, in negativing the motion before them. With respect to the case of Mr. Walker, he had, by his own proceedings, excited the indignation of the people, and that not unjustly. Men could not, ought not, to see persons endeavouring to subvert the constitution, and hear them declare open and avowed hostility to a government of king, lords, and commons, without indignation; it was natural, nay laudable; the excesses occasioned thereby, though much to be lamented, were to be attributed to the facts committed, and not to the papers stating the facts.

Mr. Secretary Dundas rose to exculpate himself from the charge of inattention, and want of vigilance to suppress the riot at Manchester. At twelve o'clock on Friday night, when sitting in that house, he received a letter, giving him the first notice of tumults in that town; in an hour after he wrote a letter to

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the magistrates, calling on them to discharge their duty; which duty, in the suppression of the riot, they did diligently execute. He was not at all astonished at the indignation excited at Manchester against Mr. Walker; for it must have been impossible for that town, unless it had been poisoned by the exertions of the seditious, not to feel the highest indignation at a man who could go to the bar of the assembly of France to declare the disaffection of Manchester to the constitution of the country—but in saying this he did not justify the insurrection, for neither religion or politics could justify such insurrection, which he had always, and always would, from whatever cause it might arise, endeavour to the utmost of his power to suppress. Mr. Scott, Mr. Drake, and Mr. Estwick, were against the motion. Col. M'Leod was for it. Mr. Gray spoke in reply, and the question being put, was negatived without a division.

On the 20th, the house voted 25,000 seamen for the service of the year 1793, and agreed to an address to his majesty to order a copy of his majesty's instructions to Lord Gower on his quitting Paris to be laid before them.

The Attorney General called the attention of the House of Commons (December 24) to a matter of considerable importance. A practice had lately obtained in many parts of the kingdom, to pay manufacturers, artificers, and labourers, with assignats, and other French securities. Upon the danger of such a practice to those classes of men it was unnecessary, he said, for him to dwell: it must be evident to every man, and the necessity for an immediate prohibition. Feeling it as his duty therefore, he moved for leave to bring in "a bill to prohibit the circulation of promissory or other notes, orders, undertakings, and obligations of every kind, circulated or issued by any public au-

thority, or by the authority of any body of men in France."

Mr. Burke said it was impossible to oppose a motion calculated, as the present was, to prohibit a traitorous fraud; a fraud which he knew prevailed in an alarming degree, and which he considered to be intended as an introduction to the essence of that mischief against which this country could not be too much on its guard. He rose for the purpose of suggesting the propriety of the house resolving itself into a committee of the whole house, or rather into a committee of secrecy, to consider of some general bill to counteract the attempts which might be made in various forms to disseminate that evil, which grew daily upon us. If such a general prevention was not adopted, the house, to guard the safety of the nation from the particular evils as they presented themselves, would have in the course of the session to frame hundreds of bills.

The bill was brought in, and passed through both houses with little opposition.

Same day the house, in a committee of supply, Sir George Yonge (secretary at war) rose, and after having stated an augmentation to the army of ten men to a company, horse and foot, making an addition of 6,200 men, moved, "That it is the opinion of this committee, that, including 1,620 invalids, 17,344 effective men, including commissioned and non-commissioned officers, be employed for the service of the year 1793."

Mr. Fox entered upon the subject of the dismissal of Lord E. Fitzgerald, Lord Sempill, Captain Gawler, and other respectable and distinguished officers, from the army, without any reasons having been assigned. He acknowledged the right of the executive power to dismiss officers without assigning reasons, but contended that that, like other prerogatives, was subject to the

the watchfulness and investigation of parliament. He argued the danger of the precedent of dismissing officers for political opinions; when not guilty of any breach of military duty; and concluded with a panegyric upon the officers dismissed, noticing particularly the service and military abilities of his relation and friend Lord E. Fitzgerald.

The Secretary at War replied, that right hon. gentleman had himself admitted the right of the executive power to dismiss, without reasons, any of its servants, it would be extremely unfit for him to state any. In the directions he had given for the dismissal, he had obeyed the orders he had received.

Mr. Fox, in reply, admitted the undoubted prerogative, but if those reasons for the dismissal were true, which were rumoured, the gentlemen ought to have been brought to a court-martial.

Mr. Burke supported the motion as proper upon the grounds of safety against foreign force and domestic danger. He justified the exercise of the prerogative, and dwelt particularly on the impropriety of the conduct of officers belonging to a society, such as the Constitutional Society was known to be, which had notoriously corresponded with France, and had raised subsidies to support that country in a war against our allies, and had by such conduct subjected the nation, contrary to the will of the nation, to the danger of a war with those whose friendship we were desirous of maintaining.

The resolution was put and agreed to.

The Secretary at War next moved, "That 579,174l. 18s. 1½d. be granted for defraying the expences of guards and garrisons for the year 1793, which was also agreed to, as were the other usual resolutions for the ordinary of the army.

Mr. Crauford moved for the land service of the ordnance for the ensuing year the sum of 449,000l.

which, with several other ordnance ordinaries, were agreed to without a debate.

Wednesday, January 2, 1793. Mr. Secretary Dundas observed, that in the north of Scotland there existed a distressing scarcity of fuel, which scarcity operated to the discouragement of manufactures, and to the inconvenience of all classes, but was particularly felt by the lower. He rose, therefore, for the purpose of giving notice, that early after the recess he would move for leave to bring in a bill for a time to be limited, to permit the importation of coals, coastwise, duty free, into that part of Scotland.

Mr. Dundas next rose to call the attention of the house to the subject of the trade of this country to the East Indies. From the notice a year since given to the Company of the expiration of their charter, that subject must early come under the consideration of the house, and of the public. It was the intention to take such measures as might make the public at large acquainted with every particular, the better to enable them to judge of the trade. He concluded by moving for copies of the reports made from a select committee of the court of directors of the East India Company, relative to their trade, commerce, &c. to the board of trade of his majesty's honourable privy council. The motion being put and agreed to, Mr. Ramsay, who attended at the door from the Company, presented the accounts, which were ordered to be printed.

January 7. The order of the day having been read, the house resolved itself into a committee of ways and means. The Chancellor of the Exchequer said, the committee would recollect, that by the consolidation act, the growing surplus was to be taken from the 5th of April to the 5th of April of the following year, to make good the supply of the preceding year. He had, however, an opportunity to afford

afford them information which every gentleman must rejoice in, for at the present moment, after making good every farthing voted for the supply of the last year, there was ready for the appropriation of parliament a considerable surplus.—The whole sum voted for the supply of the last year, instead of remaining undischarged until the 5th of April next, had been made good in the first three quarters, and a clear surplus remained in the Exchequer on the 5th of January last

to the amount of upwards of four hundred and thirty-five thousand pounds—he therefore moved, that it is the opinion of this committee, that the sum of 435,696l. 1s. 7*1/2*d. the surplus money remaining in the consolidated fund on the 5th of January, be applied to the services of the present year. The motion was agreed to, and next day, the bills which were ready having received the royal assent, the house adjourned to January 29.

P O E T R Y.

O D E

TO THE HARP OF LOUISA.

BY MRS. ROBINSON.

IF aught could sooth to peace the wounded breast,
And round its throbbing pulses twine;
If aught could charm despair to rest,
Sweet Harp! the wondrous power was thine!
For oh! in many a varying strain,
Thy magic lull'd the direst pain,
While from each thought to human ills allied,
'Twas thine to steal the soul, and bid its fears subside.

O! source of joy, for ever flown,
While yet the tear bedews my cheek,
Let the fond Muse thy graces speak,
Thy thrilling chords, thy silver tone,
That as the western breezes sweep,
Soft murmuring o'er the troubled deep,
Could calm affliction's tempest rude,
'Till every thought was blis, and every pang subdu'd.

Now let the Muse a wreath prepare,
A mournful wreath, alas! to bind
Thy strings forlorn;
The primrose pale, the lily fair,
But where shall I a blossom find
Like her I mourn?
Where seek a rose with native colours drest?
Ah! beauteous flower;
No more thy charms confess'd
Shall, with their sweetnes, decorate my bower;
For vain, soft emblem, is thy glowing pride,
Since on Louisa's cheek the blush of beauty died.
Sweet fainted shade, for ever flown
To worlds unknown,

O, let me decorate thy bier,

With many a spotless flower;
The cypres bath'd with pity's tear,
Shall consecrated incense shower!

There shall the budding laurel bloom,
The myrtle too, shall grace thy tomb,
For genius own'd thy attributes divine;
And beauty, short-liv'd boast, sweet maid, was thine!

Dear blushing rose!

Lost object of our tender woes,
Three ling'ring days, thy leaves to shed,
The fatal blast howl'd o'er thy drooping head;

For time, reluctant to destroy,
So rich a source of treasur'd joys,
Fann'd with his wing the tyrant's breath;
But ah! how chilling is the frost of death,
Too weak the conflict to endure,
Time saw thee, lovely, sweet, and pure,
In all thy wondrous charms array'd,
Shrink from the withering storm, and meekly fade!

When o'er the world black midnight seals,

And every eye, in temporary death,
Exhausted nature kindly seals;
When on the confines of the grave, no breath

Affords cold meditation's ear,
Friendship shall clasp thy urn, and drop a silent tear!

There Resignation, pensive, sad,
Shall plant around the buds of spring;

And Innocence in snowy vestment clad,
The dews of heav'n shall scatter from her wing!

And there shall weeping virgins throng,
And there, Religion's holy song,
In soft vibrations round the shrine shall die,
To emulate on earth the minstrels of the sky!

Off

Oft, when the rosy beams of day,
Shall on the eastern summit glow;
I'll listen to the lark's shrill lay,
And as the mellow warblings flow,
O Harp forlorn! I'll think of thee and
own,

How poor the matin song—how weak the
mimic tone!

Oft in flow and mournful measure,
Melting woe thy chords exprest'd;
Oft to blithe extatic pleasure,
Thrilling strains awoke the breast;
If thy beauteous myrtrels smiled,
How thy glitt'ring strings would glow!
While in transports brigant wild,
Mingling melodies would flow!

Then swifter than the wings of thought,
The song with heavenly pity fraught,
Would die away in magic tone,
Sweet as the ringdove's plaintive moan;
Soft as the breeze at clofing day,
That sighs to quit the parting ray,
Or, on ethereal pinions borne
Upon the perfum'd breath of morn,
Sails o'er the mountain's golden crest,
To fan Aurora's burning breast!

Yet envied Harp! no praise was thine;
'Twas by Louisa's power alone,
Thy meek, melodious, melting tone,
Could round the captive senes twine;
'Twas her's, rebellious passions to controul,
While every touch proclaim'd the peerles
minstrel's foul!

Yet was the fame that crown'd thy worth,
The wonder of a transient day;
Nor could it snatch from cold decay,
The beauteous hand that gave it birth.

Sweet blooming flower!
Scarce seen, ere loft,
Nipp'd by a cruel frost!
Oh! what an age of promis'd joy,
Relentless Death, didst thou destroy,
In one short hour!

But who shall dare repine;
Who blame Omnipotent Divine!
The fine ethereal foul,
Sprang from its prison clay impatient of
controul.

For in this stormy world,
Perchance by many a tempest hurl'd,
The gentle spirit had endured,
Ills, that only Death had cured!
Or liv'd, no ray of bliss to see,
A mine of treasure, in a troubled sea!

Yet memory, watchful of her fame,
Shall guard it with a sacred zeal;
And oft in mournful accents claim,
The pang she knew so well to feel!
For sorrow ne'er affai'd her ear,
Unanswer'd by a pitying tear;

Her bosom glow'd with virtue's vivid
flame,
And where she could not praise--she
scorn'd to blame.

Oft by the cunning of her skilful hand,
Attention hung, enamour'd o'er the strain;
For well she could the foul command,
And cheat long-cherish'd mis'ry of its
pain!
Till by her footing harmony begui'd,
Pale Melancholy rais'd her languid eye
and smil'd!

Lull'd by the sound,
E'en Madness could forget to weep,
And bound in galling chains ferently sleep,
On the bare ground!

From the celestial song would Anger fly;
While Envy, sick'ning with despair,
Though born the keenest pangs to bear,
Would with her shaggy hair o'er-shade her
frowning eye.

Oh! Harp rever'd! if round each silent
string,
The deathless wreath of fame should
fondly twine;
'Tis not for thee, th' admiring Muse shall
sing,
But for the Sainted Maid who made thy
strains divine!

Then rest, in torpid silence, rest;
Mute be thy chords, and mute the Muse's
song,
Louisa joins an heavenly throng,
And chaunts the Paeans of the blest!
There far remov'd from mortal woe,
Amidst the cherub Choir, her strains im-
mortal flow!

P O E M S,
BY SAMUEL JOHNSON, LL. D.
SPRING.

STERN winter now, by spring repres'd,
Forbears the long-continued strife;
And nature on her naked breast
Delights to catch the gales of life.

Now o'er the rural kingdom roves
Soft pleasure with the laughing train,
Love warbles in the vocal groves,
And vegetation plants the plain.

Unhappy! whom to beds of pain,
Arthritic * tyranny consigns;
Whom smiling nature courts in vain,
Tho' rapture sings and beauty shines.

Yet tho' my limbs disease invades,
Her wings Imagination tries,
And bears me to the peaceful shades,
Where —'s humble turrets rise.

Here stop, my foul, thy rapid flight,
Nor from the pleasing groves depart,
Where

* The author being ill of the gout.

Where first great nature charmed my sight,
Where wisdom first inform'd my heart.

Here let me thro' the vales pursue
A guide—a father—and a friend,
Once more great nature's works renew,
Once more on wisdom's voice attend.

From false caresses, causeless strife,
Wild hope, vain fear, alike remov'd;
Here let me learn the use of life,
When best enjoy'd—when most improv'd.

Teach me, thou venerable bower,
Cool meditation's quiet seat,
The generous scorn of venal power,
The silent grandeur of retreat.

When pride by guilt to greatness climbs,
Or raging factions ruin to war,
Here let me learn to shun the crimes
I can't prevent, and will not share.

But left I fall by subtler foes,
Bright wisdom, teach me Curio's art,
The swelling passions to compose,
And quell the rebels of the heart.

MIDSUMMER.

O Phoebus! down the western sky,
Far hence diffuse thy burning ray,

THEATRICAL INTELLIGENCE.

AT the Theatre Royal, Covent-Garden, a New Comedy, by Mrs. Inchbald, called, *Every One has his Fault*, was performed. The Characters are,

Lord Norland, - - -	Mr. Farren.
Wellwood, - - -	Mr. Pope.
Placid, - - -	Mr. Fawcet.
Sir Robert, - - -	Mr. Lewis.
Solus, - - -	Mr. Quick.
Harmony, - - -	Mr. Munden.
Lady Eleanor, - - -	Mrs. Pope.
Mifs, - - -	Mrs. Effeen.
Old Maid, - - -	Mrs. Webb.
Mrs. Placid, - - -	Mrs. Marrocks
Young Wellwood	Mifs Grist.

The plot of this piece arises from Lord Norland having discarded his daughter Eleanor, on account of her having married an officer of no fortune, but at the same time has privately taken her son to educate, with an intention to adopt him, and carefully concealing from the boy, and all his acquaintance, whose child he is.

Wellwood being involved in great distress and meeting with denials in his application for assistance from all his friends, resolved to put an end to his existence by a pistol, but returning towards home at night, he meets his father in law, puts the pistol to his breast and robs him of his pocket book, containing some bank notes, with which he hastens home to relieve his wife. Being stung with remorse for what he had done,

Thy light to distant worlds supply.
And wake them to the cares of day.

Come, gentle Eve, the friend of care,
Come, Cynthia, lovely queen of night!
Refresh me with a cooling breeze,
And cheer me with a lambent light.

Lay me, where o'er the verdant ground
Her living carpet nature spreads;
Where the green bower, with roses crown'd,
In showers its fragrant foliage sheds.

Improve the peaceful hour with wine,
Let music die along the grove;
Around the bowl let myrtles twine,
And every strain be tun'd to love.

Come, Stella, queen of all my heart!
Come, born to fill its vast desires!
Thy looks perpetual joys impart,
Thy voice perpetual love inspires.

Whilst all my wish and thine complete,
By turns we languish and we burn,
Let sighing gales our sighs repeat,
Our murmurs—murmuring brooks return.

Let me when nature calls to rest,
And blushing skies the morn foretell,
Sink on the down of Stella's breast,
And bid the waking world farewell.

he returned the bank notes by a servant, but omitting to return the pocket book, he is apprehended with it in his pocket.

Their mutual friends now interfering, Lord Norland consents to forgive his daughter, and the piece ends happily.

Of the other characters, Placid is a meek good natured man, hen-pecked by his wife. Sir Robert a gay young man of fortune, who had been divorced by his wife for incontinence, and hearing of her intending to marry again, pays his addresses, and marries her a second time. Harmony is a good natured fellow, who wishes to keep every body friends, and Solus an old bachelor, who is tired of living single, and mad for a wife.

This play has not much novelty to recommend it, either in plot or character, but it possesses many excellent scenes, both serious and comic. It is lively and affecting; and its moral is of the first importance, "That as we all have our own faults, we ought to be indulgent to those of others."

A father is faulty in turning his daughter out of doors, and discarding her for the fault of her marrying without his consent. Her husband, driven by necessity to desperation, commits the fault of a robbery on that father for the maintenance of his wife and children. A grand-child, cherished by his mother's unnatural parent, commits the fault of ingratitude to its protector, from the godlike

godlike principle of tender mercy. An old bachelor's fault is that of wishing to be married, and lastly wedding an old maid. Placid is a nice husband, whose misfortune as well as fault it is to be ruled by a termagant shrew. Harmony, the most original character, has no fault but that of speaking well of all behind their backs, and reconciling differences by certain pious frauds, which, though well intentioned, are not strictly consistent with veracity, but which finally produce the happiness of all.

The actors in general did great justice to their parts, and the whole was very favourably received.

M A R R I E D .

Martin Lloyd, Esq. of Marybone, to Miss Cecilia Cave of the same place.

Major Charles William Madan, son of the Bishop of Bristol, to Miss Falconer, of Lichfield.

The Rev. William Bexley, one of the Masters of the Military Academy, Woolwich, to Miss Freere.

J. E. Britton, Esq. to Miss Bradley, of Holbrook, near Derby.

Thomas Chambre, Esq. solicitor in Chancery, to Miss Fitzroy Crofts.

Evan Pritchard, Esq. of the Navy, to Miss Jones, of Lincoln's-in-fields.

Henry Jones, Esq. of London, to Miss Davidson, of Leeds.

Thomas Sutton, M. D. of Stratford, to Miss Ellicot, of Little Hollingbury.

William Robert Hay, Esq. barrister at law, to Mrs. Astley, of Duckenfield Lodge.

Robert Selby, Esq. of Argyll-street, to Miss Teresa Talbot, of Park-street, sister of the Earl of Shrewsbury.

Matthew Goslet, Esq. of Jersey, to Miss Grace Frankland, youngest daughter of Sir Thomas Frankland.

Maitland, Esq. of Montreal, in Canada, to Miss Hadfield of Battersea.

Hon. Hugh Howard, of the Kingdom of Ireland, to Miss Bligh, sister of Lord Darnley.

Sir Bourchier Wray, Bart. to Miss A. Osborne, youngest daughter of the late Thomas Osborne, Esq. of Monk's-Hill, Gloucestershire.

D I E D .

At Aberdeen, Mrs. Duff, daughter of Lord Bruce.

Miss Kirby of Upper Berkeley-street.

At Liege, Sir Alexander Strachan, baronet.

Mrs. Fowler, wife of the Archbishop of Dublin.

William Austin, M. D. one of the Physicians of St. Bartholomew's Hospital.

At Navarre, in Normandy, aged 65, Godfrey de la Tour d'Auvergne, duke of Bouillon.

On Averbeech, New Hampstead, Mrs. Mary Reynolds.

At Perth, the Honourable Mr. Robertson.

At Windsor, John Winder, jun. Esq.

At Millcav, near Kildare, in Ireland, Mr. Griffith, sen.

At Rochester, George Hicks, Esq. M. D.

Mrs. Kennedy, long known as a celebrated singer.

Rev. Gilbert Ainslie, rector of Henderwell, Yorkshire.

Carew Sanders, Esq. of Croydon.

At Cheltenham, George Monk, Barkely, Esq. son of Dr. Barkely, prebendary of Canterbury.

In Dublin, Colonel John Kean.

At Bristol, aged 75, William Hardesty, of the Marines.

Andrew Parrott, Esq. of Lalchan, Middlesex.

Aged 75, Right Hon. William Windham Barrington, Viscount Barrington, of the Kingdom of Ireland.

At Brentford, the Rev. Thomas Hargreen.

Abraham Gibson Wright, Esq. of Clifton.

Miss Jane Milne, daughter of the Rev. Dr. Milne, of Deptford.

Sir William Hilman, Knt. second clerk of the Board of Green Cloth.

In Berkeley Square, William Balfour, Esq. late of Madras.

Major General Stuart, colonel of the 31st regiment of foot.

Thomas Pigot, Esq. of Malden, Essex.

Aged 72, Admiral Count Byland, Vice-Admiral of Holland.

In an advanced age, Mrs. Page, of Clapham.

Major General Collins, of the Marines.

Sir Alexander Gilman, baronet.

At Spalding, Lincolnshire, William Thompson, Esq.

Aged 68, the Rev. John Gordon, D. D. Archdeacon of Lincoln.

Lieutenant John Stuart, of the 71st regiment of foot.

Mrs. Neal, of Seymour-street.

B. W. Winne, Esq. of Congleton, Cheshire.

At Margate, Mrs Colman.

At Lyons, in France, Jer. Blount, Esq.

Nicholas Paxton, Esq. of the Exchequer.

At Winchester, Poole Bathurst, Esq.

At Bath, Mrs. Tindall.

At the same place, Mrs. Vigar, relict of Robert Vigar, Esq.

Mrs. Jackson, wife of James Jackson, Esq.

In Lower Brook-street, Mrs. Eliz. Hartcourt.

At Bonnington, in Lancashire, Miss Henrietta Ross.

Francis Stuart Crawford, Esq. of Milton.

Mrs. Carr, wife of Dr. Carr, of Hertford.

Miss

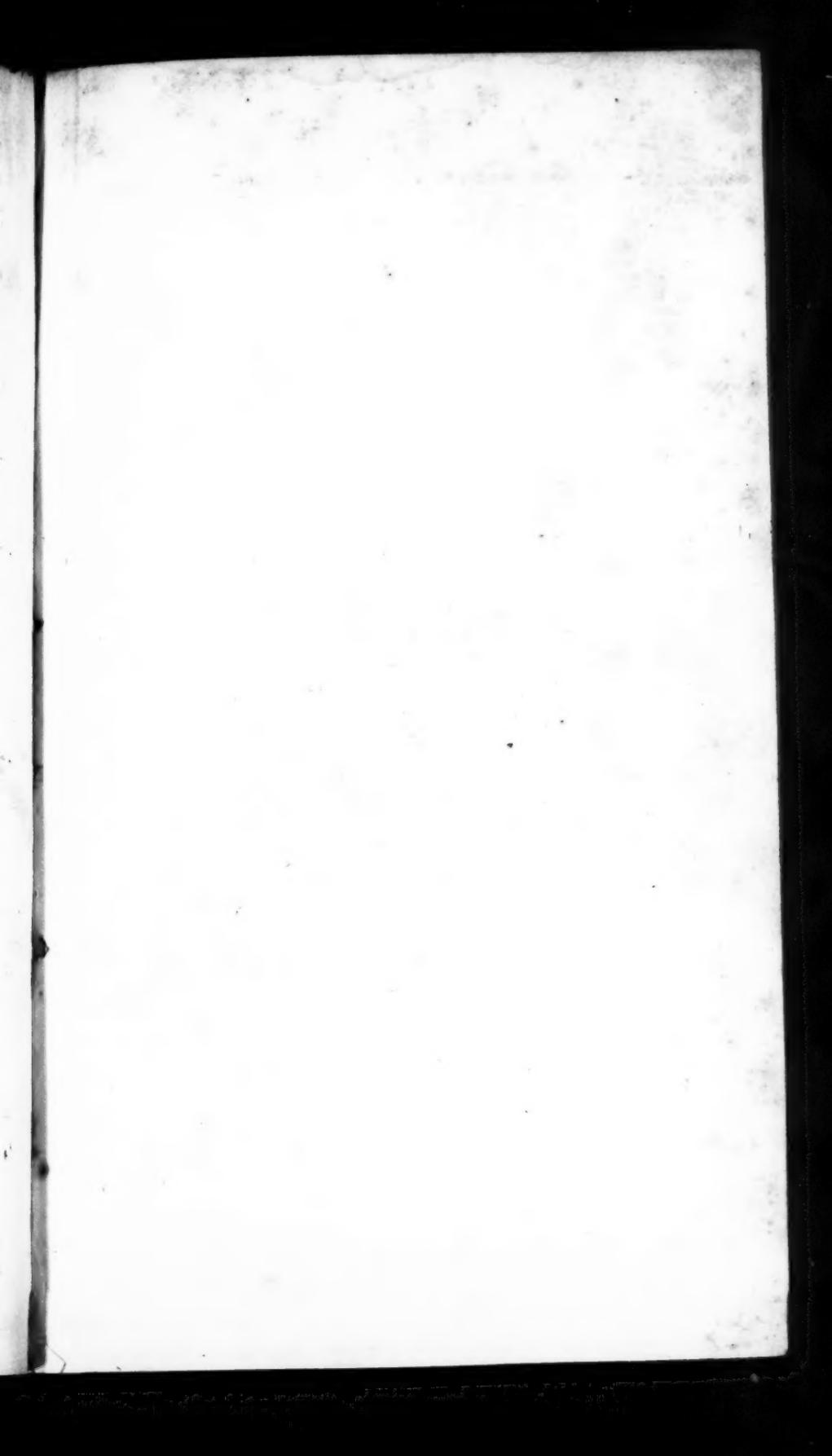
- Miss Sarah Lepire, of Ashford, near Staines.
- At Lockwood, Ayrshire, Major Alex. Dunlop.
- At Coolavin, in the county of Sligo, Ireland, Myles M'Dermot, Esq. called the Prince of Coolavin.
- At Barcelona, Mrs. Sarah Start, of Glasgow.
- Mrs. N. Sneyd.
- At Edinburgh, Mrs. Majoribanks, wife of Ph. Majoribanks, Esq.
- Aged 73, John Hutchinson, Esq. of Rippon.
- Aged 95, Mr. Sharpe, of the Isle of Wight.
- Aged 71, James Milnes, Esq. of Wakefield, Yorkshire.
- Syng Tottenham, Esq. captain of invalids.
- James Townshend, Esq. of Great Marlow, Bucks.
- William Scott, Esq. of Harden, Roxburghshire.
- Andrew Cowan, Esq. provost of Kirkaldy.
- William Harding, Esq. captain in the Chatham division of marines.
- St. George Moleworth, Esq. of the 52d regiment.
- The Rev. Gilbert Ainslie, Esq. of Hinderwell, Yorkshire.
- Aged 73, M. D'Auteroche, formerly bishop of Condore, in France.
- Jeremiah Cumming, Esq. secretary to the Antiquarian Society of Scotland.
- Suddenly, Mrs. Parker, of Norfolk-street.
- Mrs. Grove, of Port Hall, Salop.
- At Islington, aged 74, Mrs. Elizabeth Voysee.
- Aged 75, Mr. Watson, nurseryman, at Islington.
- At Bath, Mrs. Rooper.
- The Rev. Mr. John Berridge, vicar of Evertton, Bedfordshire.
- Aged 71, Mrs. Nichols, relict of George Nichols, Esq.
- Miss Hogg, of Norton, in the county of Durham.
- Miss Bramley, of East Acton, in Middlesex.
- Aged 84, Mr. Hurrel, of Borcham, Essex.
- Aged 106, Dennis O'Grady, of Thurcys, in the county of Tipperary; he never experienced any illness, and his wife is 99 years of age.
- Mrs. Maynard, of Clapham.
- Mrs. Mackenzie, of Green-street.
- Thomas Leigh, Viscount Tracey, of the kingdom of Ireland.

PRICES OF STOCKS.

	Jan. 28.	Feb. 4.	Feb. 11.	Feb. 18.
Bank Stock	17 <i>1</i>	16 <i>9</i> ¹ ₂	16 <i>3</i> ¹ ₂	16 <i>3</i> ¹ ₂
3 per Cent. Consolidated	75 <i>1</i> ²	73 <i>1</i> ²	70 <i>1</i> ²	71 <i>1</i> ²
4 per Cent. Consolidated	89 <i>1</i> ²	89	86 <i>1</i> ²	87
5 per Cent. Navy	104 <i>1</i> ²	103 <i>1</i> ²	100 <i>1</i> ²	101
Long Annuities	21 <i>1</i> ²	21 <i>1</i> ²	20 17-16	21 1-16
Short Annuities	10 3-16	10 3-16	10	10 1-16
India Stock	180 <i>1</i> ²	178 <i>1</i> ²	172	174
India Bonds	8 pr.	9 pr.	7 pr.	4 pr.
South Sea Stock	—	—	—	—
New Navy	6 <i>1</i> ² dif.	7 dif.	—	8 <i>1</i> ² dif.
Exchequer Bills	—	—	18 dif.	—
Lottery Tickets	15 5 0	15 4 0	15 5 6	15 10 6

PRICES OF CORN AT THE CORN-MARKET.

	Jan. 31.	Feb. 4.	Feb. 11.	Feb. 18.
Wheat	35s. to 46s.	35s. to 44s.	33s. to 45s.	36s. to 46s.
Barley	28s. — 32s.	28s. — 33s.	27s. — 32s.	27s. — 33s.
Rye	27s. — 33s.	29s. — 32s.	28s. — 31s.	29s. — 33s.
Oats	16s. — 23s.	16s. — 23s.	16s. — 23s.	16s. — 24s.
Pale Malt	38s. — 42s.	38s. — 43s.	38s. — 43s.	38s. — 43s.
Amber ditto	39s. — 43s.	40s. — 44s.	39s. — 44s.	39s. — 44s.
Peas	38s. — 42s.	33s. — 42s.	32s. — 40s.	38s. — 40s.
Beans	29s. — 40s.	30s. — 34s.	28s. — 33s.	30s. — 34s.
Tares	26s. — 30s.	26s. — 30s.	26s. — 30s.	26s. — 30s.
Fine Flour	38s. — 00s.	38s. — 00s.	38s. — 00s.	38s. — 00s.
Second ditto	35s. — 00s.	35s. — 00s.	35s. — 00s.	35s. — 00s.
Third ditto	32s. — 00s.	32s. — 00s.	32s. — 00s.	32s. — 00s.



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WILLIAM DERHAM, D.D.

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